

School of Theology at Claremont



1001 1338049



SCHOOL OF THEOLOGY
AT CLAREMONT

Theology Library

SCHOOL OF THEOLOGY
AT CLAREMONT
California

THE NEW TESTAMENT MANUSCRIPTS

IN THE FREER COLLECTION

PART I

THE WASHINGTON MANUSCRIPT

OF

THE FOUR GOSPELS

BY

HENRY A. SANDERS

UNIVERSITY OF MICHIGAN

New York

THE MACMILLAN COMPANY

1912

All rights reserved

THE volumes of the Humanistic Series are published by authority of the Board of Regents of the University of Michigan. The contributors are chiefly, but not exclusively, members of the faculties or graduates of the University. The expense is borne in part by gifts, in part by appropriations of the Board of Regents. A list of the volumes thus far published or arranged is given at the end of this volume.

University of Michigan Studies

HUMANISTIC SERIES

VOLUME IX

THE NEW TESTAMENT MANUSCRIPTS
IN THE FREER COLLECTION



THE MACMILLAN COMPANY
NEW YORK · BOSTON · CHICAGO
DALLAS · SAN FRANCISCO

MACMILLAN & CO., LIMITED
LONDON · BOMBAY · CALCUTTA
MELBOURNE

THE MACMILLAN CO. OF CANADA, LTD.
TORONTO

THE NEW TESTAMENT MANUSCRIPTS

BS IN THE FREER COLLECTION

2551

F7
S3

PART I

THE WASHINGTON MANUSCRIPT

"

OF

THE FOUR GOSPELS

BY

HENRY A. SANDERS

UNIVERSITY OF MICHIGAN

New York

THE MACMILLAN COMPANY

1912

All rights reserved

COPYRIGHT,
BY HENRY A. SANDERS.

Norwood Press
J. S. Cushing Co.—Berwick & Smith Co.
Norwood, Mass., U.S.A.

and
805 M624h

v.9

PREFACE

transferred
Methodist World Service Fund
Belgrave
OVER two years have elapsed since the publication of the first of the Biblical mss in the Freer Collection, though it was then hoped that the remaining mss would appear with less delay. My excuse is the great importance of the ms of the Gospels now published and the difficulty of gathering parallels to its remarkable readings so as to put a proper estimate and interpretation on the ms. Furthermore the great importance of the early Versions was soon discovered and necessitated a working knowledge of Syriac, Coptic, and Gothic. For Armenian and Ethiopic I have had to rely on secondary sources. It is hardly necessary to state that the admirable editions of the Old Syriac Gospels by Burkitt and of the Bohairic and Sahidic by Horner were of the utmost assistance.

In gathering the parallels to the special readings shown in the various lists the main object was to learn the degree of relationship to other mss. Absolute completeness was therefore not necessary, nor was it attainable with the books accessible to me. In many cases reasons of space prevented printing all the parallels gathered; thus the conclusions are based on somewhat fuller material than is given the reader. On the other hand some parallels were inserted in proof, which had not been considered in the summaries.

I am under obligation to so many Biblical scholars that space will hardly permit the mention of all here; yet without belittling the assistance received from others, I wish to give special thanks to Professors Caspar René Gregory, Kirsopp Lake, and William H. Worrell, Dr. J. Rendel Harris, Sir Frederick Kenyon, and Mr. Herman C. Hoskier. To Mr. Hoskier I am also indebted for many suggestions and additions made in reading the proof, as well as for the loan of valuable books not elsewhere accessible to me. The libraries of Harvard University, Oberlin College, Hartford

Theological Seminary, and the Theological Department of the University of Chicago have been most kind in the loan of books and in granting special privileges for work. My most earnest thanks are likewise extended to Mr. Charles L. Freer for his interest in the work and his generous support of the publication.

HENRY A. SANDERS.

ANN ARBOR, MICHIGAN,
November 22, 1912.

CONTENTS

	PAGE
I. HISTORY OF THE MANUSCRIPT	I
II. PALAEOGRAPHY :	
1. Parchment, quires, ruling, writing	5
2. Abbreviations	8
3. Punctuation	12
4. Paragraphs	15
5. Diacritical and other marks	18
6. Spelling, grammatical forms, scribal errors	19
III. CONTENTS :	
1. Order, omissions, crowded writing	27
2. Corrections	28
(1) First hand	28
(2) Second hand	31
(3) Third hand	36
(4) Other hands	37
IV. THE PROBLEM OF THE TEXT :	
1. Matthew	46
2. Mark	63
(a) Mark 1 - 5, 30	64
(b) Mark 5, 30 to end	73
3. Luke	87
(a) Luke 1 - 8, 12	88
(b) Luke 8, 13 to end	96
4. John 5, 12 to end	113
5. The first quire of John	128
6. Summary	133
V. DATE	
	135
VI. THE TEXT OF W AND THE EARLY CHURCH FATHERS :	
1. W and Clement of Alexandria	140
2. W and Origen	140
3. W and other early Fathers	141
VII. COLLATION :	
1. Secundum Matthaeum	145
2. Secundum Ioannem	166
3. Secundum Lucam	192
4. Secundum Marcum	218

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΡΚΟΝ

ἀρχητού βυαλτεκιού τῷ χρυσῷ αὐτῷ
 γράπται εἰπεῖν προφήταν πάσαν γένος
 ποστελλούσιν πάκτελον μου τὸν προφήτη
 πούσου οσκατασκευασθήσαντον σου.
 φωνηβοῶντος εἰπεῖν περὶ της θεοῦ
 τετηναδόκυ εὐειλαπομειταί ταῖς τρι-
 βούσαντου πασαφαραγέτην πρωτονέ-
 ται καὶ πανοροσκάλβοντα πλανον
 σεταῖς καὶ σταπλανταῖς κολασεύ-
 θειαν καὶ τραχεῖχεις περιόν τιθόφον
 σεταῖναδόζακύ καρφοταῖς πασαρέτο
 συτηρίσαντού διατίκεσελαλησεν φωνή
 λεγοντος βονεδικλειπατίβοντισι οτι
 πασασαρέχορτος καὶ πασαναδόζαλυτης
 ωσάλιοσχορτού εζηραλιόνοχορτοσκαὶ^{τοι}
 τολιόρεσεσελεγεν ταδεριμακύμετε
 ειστοναίωντα. καὶ εγένετο τριώντην
 βαπτίζωντειπεριμιστούσας ταῖς κηρυξί-
 βαπτίσματον οἰασεισλαφεσιναμαρ-
 τιών καὶ επορευετοπροσάυτον πλα-
 σανίουδαλαχωρακαοιεροσολυμεται
 καὶ εβαπτίζαντο πλιτέσεκτησαρά
 ηνύπαυτουεζομολογούμενοιτασαμαρ-
 τιασαυτών ηνδεῖσανησεναεδυ
 μενοστριχασκαμηλού καὶ ωνηναδερ
 ματηνηπεριτηνοσφυναυτού.
 κατηνασοιωνακριδασκαμελιαγριον
 καὶ κηρυξενλεγων, ερχεταιο. ισχυρό-
 τεροσμούοπισώμου δυούκειμεικα
 μοσκυγασλαγατονιμαντατρύπα

I. HISTORY OF THE MANUSCRIPT

THE Washington ms of the Gospels (Greek ms III in the Freer collection, Detroit, Michigan) will eventually be transferred to the Smithsonian Institution in Washington, D. C., where it will be placed with the other collections in the gallery to be erected by Mr. Charles L. Freer. Gregory has named it W in his list (*Die griechischen Handschriften des Neuen Testaments*, Leipzig, 1908), and I shall use that designation for it in the following pages. It has the number ε 014 in von Soden's list. A complete facsimile edition of the ms is published simultaneously with this volume under the title: *Facsimile of the Washington Manuscript of the Four Gospels in the Freer Collection, University of Michigan, 1912.*¹

The story of the purchase of these famous Biblical mss has already been told² and I shall merely summarize it here. The four mss³ were bought by Mr. Freer of an Arab dealer named Ali in Gizeh, near Cairo, on December 19th, 1906. I saw them for the first time and recognized their value in October, 1907. It was at once determined not only to publish the mss in full, but also to make a most diligent search for the missing portions and related finds, as well as for the original resting-place of the mss.

The only hint as to origin or former owner found in the mss themselves is the prayer for a certain Timothy in the subscription to Mark, p. 372 in the Facsimile.⁴ I have already given my reasons² for connecting this with the Church of Timothy in the Monastery of the Vinedresser, which was located near the third pyramid (Abu Salih's Churches and Monasteries of Egypt, trans.

¹ Cited as *Facsimile*.

² Cf. *University of Michigan Studies, Humanistic Series*, vol. VIII, p. 1, where the earlier literature is also given.

³ I, Deuteronomy and Joshua; II, Psalms; III, Gospels; IV, Fragments of the Epistles of Paul.

⁴ Cf. *Biblical World*, vol. 31, no. 2, Fig. 1; *Amer. Jour. Arch.*, vol. 13, pl. 3.

by Evetts and Butler, p. 190), but an outline of the previous argument with some additions may not be out of place here. The subscription in fifth-century semi-cursive hands reads:

Ἐ χριστὲ αγιε συ μετα του δουλο(ν σου τιμοθεου ἐ)
και παντων των αυτου ἐ

"Holy Christ, be thou with thy servant Timothy and all of his." With this as a whole we may compare the repeated notices by the scribe in ms ε 376 of von Soden (Gregory 579), of which the parallel portion is *την δουλην σου Ολυμπιαν . . . και παντος του λαου αυτης*. The reference is plainly to an abbess at whose order the ms was written, as von Soden, Schriften des N. T., vol. I, p. 179, notes. Therefore, if Timothy assumed the whole of our subscription when he inserted his name, it would seem that he was head of the monastery. A number of subscriptions, cited by von Soden in his list of mss, show that it was common to indicate that mss belonged to church officials, monasteries, or other owners; cf. mss α 150, ε 178, ε 1036, ε 210, ε 2015, δ 304, δ 261, δ 411, δ 453, A 605. Also prayers for writer or owner appear, as ε 135 *κυριε βοηθει τω σω δουλω Γεωργιω πρεσβυτερω*; cf. also ε 1145, α 103, O 21. In our subscription the matter is made more complex by the changes and additions. The second line is by a different hand and in brown ink of a slightly lighter tinge than the first line, though that is lighter than any other writing in the ms. The words in parentheses are in jet black ink, like that used in the lectionary note on p. 35 of the Washington ms of Deuteronomy and Joshua, and they stand on an erasure; in fact a double erasure is plainly indicated for all the letters except *ον* of *σου*. It is clear that the second hand did not write *σου*, yet it was a word differing by the first letter only, so presumably *του*. The length of the erasure, reaching over the sign *ἐ*, shows that the second had a longer name or other words. There was room for at least fourteen letters in the place of the eleven of the third hand. We may compare the subscription in von Soden's ε 1222: *υπερ μημης και αφεσεως των αμαρτιων του δουλου του θεου Ιωαννου μοναχου . . .* The reading *του θεου* for the second hand in our subscription is rendered a little more probable by the erasure of a long-tailed letter where the final *v* would have stood. As the second line was added by this writer, it seems sure that he at least was

the head of a monastery or some other church union. Of the first hand of the subscription we know still less. Manifestly neither *τον* nor *σον* could have been original, as the *ον*, though belonging to both second and third hands, stands on an erasure. From the remnant *χριστε αγιε σν μετα τον δουλον . . .* we cannot hope to establish much in regard to the earliest owner, who attached his name to the ms, though we may hazard the guess that the feminine article stood in the place of the later *τον* and *σον*, and that the writer characterized himself as the servant of a monastery, or a church, or a female saint. The difference in writing shows that it was not the scribe of the ms who added the first subscription. Thus we have to do with owners of the ms, of whom the first two belonged to the fifth century and the third to the sixth, if we may judge from the similarity of ink noted above. The infrequency of notes in black ink in all four of the mss indicates that the owners no longer used Greek readily.

We shall see later that the writing of our ms is rather closely related to the Enoch fragment found at Akhmîm in 1886, but that is the only evidence thus far found to support the first statement of the dealer, that the mss came from Akhmîm. The text of W, to be sure, shows some affiliations with the Sahidic Version, but far more with the Old Latin and Syriac, while scribal errors point rather to Bohairic than to Sahidic influence. The dealer long since acknowledged that his statement about buying the mss in Akhmîm was made merely to mislead. Through him Mr. Freer has been able to get in touch with the supposed finders, and various other purchases have been made of articles which are said to have come from the same ruined monastery, and which are entirely consistent with such an explanation. Of these I may mention a diminutive Coptic Psalter of the fifth or sixth century; a badly decayed cluster of parchment leaves with Coptic writing, out of which fragments of five or six different mss, all diminutive, have been secured, notably a Psalter of the fourth (?) century; a single leaf of a Greek ms of an unknown church writer (Slavonic uncial of the eighth or ninth century); a small holder or seat having a curved top of wood inlaid with ivory, a fine piece of work, but badly decayed. The Copts were famous for their skill in ivory inlaying; compare the ivory inlaid book-chest of the White Monastery, mentioned by Abu Salih, op. cit., p. 239. While I am not as yet allowed to publish the exact spot where the mss

were found, the statements made by the finders fix it definitely and are consistent with the evidence gathered. The place would be a likely refuge for monks from the ruined Monastery of the Vinedresser, and diggers finding mss there would naturally take them to Gizeh for sale.

II. PALAEOGRAPHY

I. PARCHMENT, QUIRES, RULING, AND WRITING

THE MS is written on parchment of medium thickness and excellent quality, but it has suffered exceedingly from age, wear, and exposure. When first examined the leaves were very brittle, especially on the edges; this condition was doubtless due to their having been so dried and baked by sand and sun for many years. The ms has gained in strength and pliability since it has been kept in a place where changes in temperature and moisture are guarded against, and it can now be used without damage, if handled with care. The presence of thick board covers¹ prevented the decay from affecting anything except the edges of the leaves, so the text is everywhere legible.

The parchment is mostly sheepskin and has yellowed badly with age; yet in spite of this it is still rather transparent, so that the writing on the opposite side of the leaf is often visible. Some goatskin leaves occur, but they are usually hard to distinguish positively. In general it may be said that the flesh side of the goatskin leaves is whiter, and thus the difference in color between the two sides is greater. I have succeeded in seeing in a dozen or more leaves the branching veins characteristic of goatskin. Rough spots showing the hair roots sometimes occur, but only very rarely extend into the written portion of the page. The spots are smaller and nearer together in the goatskin leaves. A few weak spots and holes were mended by pasting on thin pieces of parchment; a good example may be seen on p. 337 of the Facsimile.

In the first quire² of John the parchment is all of sheepskin and seems to be of a somewhat different character. It is regularly a little thicker, but more worn and decayed. The flesh side of the parchment is as white as in the rest of the ms, but the skin side has yellowed more. In all of these respects, as well as in having

¹ For a description of the painted covers, see Professor Morey's section of the introduction to the Facsimile.

² This quire was written by a different scribe and at a different time, cf. pp. 8; 38; 135.

a slightly stronger odor, the parchment of this quire resembles that of the Greek Psalter in the Freer collection. A bit of wool, found between pp. 22 and 23, was probably a book mark.

The parchment varies in thickness from .05 to .20 mm., but the instances of extreme thickness or thinness are very rare. The general run of the leaves vary between .08 and .16 mm.; the average is .13 mm. The thinnest specimens seem to be goatskin. In the first quire of John the thickness varies from .13 to .20 mm.; the average is .16 mm. The largest leaves are eight and one-fourth inches in height by five and eleven-sixteenths inches in width (21 by 14.5 cm.), while the smallest measure eight by five and one-eighth inches (20.5 by 13 cm.); the common size is eight and three-sixteenths by five and five-eighths inches (20.8 by 14.3 cm.). The leaves of the first quire of John are all of the largest size, though the edges seem to show more loss by wear and decay.

There are at present 187 leaves or 374 pages, of which 372 are written. There are two blank pages at the end of John. The ms is divided into 26 quires, which had originally the quire numbers A to KF placed on the upper right-hand corner of the first page of each quire. The numbers of the first seven quires have entirely disappeared through decay; of quire number H there is a recognizable trace, and of the later quires the numbers can generally be read with certainty. Of quire IΓ the first two leaves are lost, but the opposite halves, forming the last two leaves of the quire, have been securely sewed in at some time when the ms had been taken apart, thus proving at least one rebinding. The missing leaves would have stood between pages 172 and 173 of the ms, as shown in the Facsimile. In quire KF the sixth leaf is missing (between pages 368 and 369) and the opposite half, the third leaf of the quire, has been carefully sewed in. The last leaf of quire A was at one time torn out, but was repaired by pasting a fresh strip of parchment over the torn edges. Quires A, Γ, IΔ (end of John), and IZ are of six leaves each. Quires H (end of Matthew) and KB (end of Luke) have four leaves each. The remainder were all quires of eight leaves each, though two quires have lost leaves as above noted.

The leaves in the quires are so matched that flesh side of parchment is brought opposite to flesh side, and hair side opposite to hair side. I have noticed but one mistake in arrangement.

The middle double leaf of quire 12 is reversed. The resulting change in color between the pp. 230 and 231, and also 234 and 235, is not shown in the Facsimile, but the hair root marks distinguish the opposing sides. The leaves are so arranged in every quire that the flesh side of the parchment forms the outside of the quire. The ink is dark brown of approximately the shade shown in the plates; that used in the first quire of John is perceptibly darker, except where it has suffered from wear.

The writing is in one column of 30 lines to the page. In Matthew there are six instances where the scribe has written a single word or a part of a word on a 31st line. In three cases the extra word is placed at the beginning of the line and in three at the end. In Luke there are six similar cases of which four fall at the beginning of the line and two at the end. There are no cases in John or Mark. Pages 13, 14, and 15 of the first quire of John have 31 full lines each and show other signs of crowding.

Lines are ruled carefully and regularly 5.3 mm. apart. The ruling was done across the double pages before the quires were made up, and extends from the outer perpendicular of one page to the outer perpendicular of the other. The space between the writing and the binding edge of the ms is thus ruled, but the outer edge left unruled. Partial exceptions to the last statement occur once in Matthew and infrequently in the other gospels. In the first quire of John the horizontal rulings extend clear across the parchment. Perpendiculars are ruled to limit the ends of the lines of writing, and these extend regularly to the upper and lower edges of the parchment. Ruling was done on the light (flesh) side of the parchment, and rather lightly, as would be natural for thin parchment. Presumably the position of the lines was determined by compass points pricked in the parchment, but these are preserved only in the first quire of John, where they were placed quite a distance from the edge of the parchment.

The length of the written line as determined by the distance between the perpendiculars is three and seven-eighths inches (10 cm.). The writing sometimes extends slightly beyond the perpendicular. The number of letters in a full line varies between 27 and 30. The last quires of Luke run from 32 to 35 letters to the line. The letters are smaller, but the hand is the same. For some reason the scribe was crowding on these pages. Lines were not made longer for the sake of ending with a word or a phrase,

yet the regular rules for syllable division at line ends are well preserved. Some irregularity is noted in regard to prepositions and prepositional compounds. Commonly we find $\epsilon\kappa|\beta\alpha\lambda\lambda\omega$, $\epsilon\sigma|\epsilon\lambda\theta\epsilon\nu$, etc., but rarely $\epsilon|\xi\epsilon\lambda\theta\epsilon\nu$ (Luke 14, 18) and even $\epsilon|s\tau\nu\omega\alpha\nu\nu$ (Luke 15, 21); $\omega\kappa$ regularly attaches itself to the neighboring words; cf. $\omega|\kappa\eta\delta\nu\nu\alpha\nu\tau\omega$ Luke 8, 19 and often; even $\alpha\lambda|\lambda'$ $\omega\kappa$ John 3, 8. The writing is a graceful, sloping uncial of small size. It was evidently written with ease and rapidity. The ordinary letter is about 2.5 mm. in height, but ϕ and ψ are usually over 7 mm. and ρ and ν over 5 mm. in length.

The writer of the first quire of John was a less practised penman. The letters vary a little more in size and shape, and the line is followed less carefully. The average letter is about 3 mm. in height; ρ , ν , ψ are the same size as in the regular hand; ϕ is even larger, almost always touching or extending into the lines above and below. The various forms of the letters in the two hands are shown in the accompanying table; the more prevalent types have the first place. I have shown several types of each letter, even where the variations are slight, in order to better illustrate the general appearance. As might be expected in a hand written so rapidly, there are many slight variations, which I have not noted. The first column gives the regular hand of the ms, the second column, the first quire of John.

2. ABBREVIATIONS

The abbreviations used in Matthew are as follows: from $\kappa\nu\rho\iota\sigma$, $\bar{\kappa}\bar{s}$, $\bar{\kappa}\bar{v}$, $\bar{\kappa}\bar{\omega}$, $\bar{\kappa}\bar{\nu}$, $\bar{\kappa}\bar{\epsilon}$, always abbreviated when referring to God, otherwise not; cf. $\kappa\nu\rho\iota\sigma$ 10, 25; 18, 32; $\kappa\nu\rho\iota\sigma$ 6, 24; from $\theta\epsilon\sigma$, $\bar{\theta}\bar{s}$, $\bar{\theta}\bar{v}$, $\bar{\theta}\bar{\omega}$, $\bar{\theta}\bar{\nu}$; from $\chi\rho\iota\sigma\tau\sigma$, $\bar{\chi}\bar{s}$, etc.; from $\iota\eta\sigma\omega\sigma$, $\bar{\iota}\bar{s}$, etc.; these three words are always abbreviated except as noted; from $\pi\nu\epsilon\nu\mu\alpha$, the forms $\pi\nu\bar{a}$, $\pi\nu\bar{s}$, $\pi\nu\bar{v}$, $\pi\nu\bar{\tau}\bar{a}$ occur; I noted no cases of failure to abbreviate. In Matthew 8, 16 the scribe started to write $\tau\alpha$ $\pi\nu\bar{a}$, but immediately corrected to $\tau\alpha$ $\pi\nu\tau\bar{a}$; from $\alpha\nu\theta\rho\omega\pi\sigma$, $\bar{\alpha}\bar{\nu}\bar{\sigma}$, $\bar{\alpha}\bar{\nu}\bar{\nu}$, $\bar{\alpha}\bar{\nu}\bar{\omega}$, $\bar{\alpha}\bar{\nu}\bar{\nu}$, $\bar{\alpha}\bar{\nu}\bar{\iota}\bar{\sigma}$, $\bar{\alpha}\bar{\nu}\bar{\nu}\bar{\iota}\bar{\sigma}$, and $\bar{\alpha}\bar{\nu}\bar{\nu}\bar{\iota}\bar{\sigma}\bar{\sigma}$ all occur, yet there are a few instances of failure to abbreviate, in which all cases seem to be represented; from $\pi\alpha\tau\eta\rho$, $\pi\eta\bar{p}$, $\pi\rho\bar{s}$, $\pi\rho\bar{v}$, $\pi\rho\bar{a}$ are regular; $\pi\rho\bar{s}$ occurs Matthew 10, 29, and $\pi\alpha\tau\epsilon\rho$ is not abbreviated; cf. 6, 9; 11, 25; from $\mu\eta\tau\eta\rho$, $\bar{\mu}\bar{\eta}\bar{\rho}$, $\bar{\mu}\bar{\rho}\bar{s}$, $\bar{\mu}\bar{\rho}\bar{v}$ occur, but $\mu\eta\tau\rho\sigma$, $\mu\eta\tau\rho\iota$, and $\mu\eta\tau\rho\epsilon\alpha$ are also found; $\bar{\delta}\bar{\alpha}\bar{\delta}$ for $\delta\alpha\nu\epsilon\delta$ occurs once at 12, 23 and $\iota\sigma\rho\bar{\lambda}$ once at 27, 42; these words are elsewhere not

А А А А
 В В В В
 Г Г Г
 Д Д Д Д
 Е Е Е Е
 З
 Н Н
 О О О
 И І
 К К К К
 Л Л
 М М М М
 Н Н Н Н
 Ї Ї Ї Ї
 О О
 П П
 Р Р Р
 С С С
 Т Т Т Т
 Ү Ү Ү Ү
 Ф Ф Ф
 Х Х Х
 І І І
 ۋ ۋ ۋ

FORMS OF LETTERS IN MAJOR PORTION
OF MANUSCRIPT

А А А А
 В В В
 Г Г Г
 Д Д Д
 Е Е Е Е
 З З
 Н Н
 О О О
 И І
 К К К К
 Л Л Л
 М М М М
 Н Н Н Н
 Ї Ї Ї
 О О
 П П П
 Р Р Р
 С С С
 Т Т Т Т
 Ү Ү Ү Ү
 Ф Ф
 Х Х Х
 ۉ ۉ ۉ
 ۋ ۋ ۋ

FORMS OF LETTERS IN FIRST QUIRE
OF JOHN

abbreviated. κ_3 for $\kappa\alpha i$, θ_3 for $\theta\alpha i$, τ_3 for $\tau\alpha i$ occur infrequently and generally only at ends of lines. NH for $\nu\eta\nu$ is found at 27, 28, $\mu\nu$ at 20, 21, and μ_i at 26, 53. Numerals are expressed by letters only twice (1, 17).

In Mark the same abbreviations occur for $\kappa\nu\rho\nu\sigma s$, $\theta\epsilon o s$, and $\iota\eta\sigma o s$ as in Matthew; $\chi\rho i\sigma t o s$ also has $\overline{\chi\rho s}$ ¹ (= $\chi\rho i\sigma t o v$?) once (9, 41); from $\pi\nu e\nu m a$ the singular is always abbreviated ($\overline{\pi\nu a}$, $\overline{\pi\nu s}$, $\overline{\pi\nu i}$); $\pi\nu a\tau\omega n$ and $\pi\nu i\kappa\eta\nu$ occur in the addition to Mark 16, 14; otherwise the plural and derived forms are not abbreviated.

Mark 1–5, 30, shows but two cases of abbreviation of $\alpha\nu\theta\rho\omega\nu\sigma s$, viz., $\overline{\alpha\nu\sigma s}$ 1, 23; 5, 2, while the word is written in full eight times; in the remainder of Mark it is abbreviated thirty-four times, only $\alpha\nu\theta\rho\omega\pi\omega\nu$ (12, 14) escaping. $\pi\alpha\tau\eta\rho$ is always abbreviated except at 1, 20; $\mu\eta\tau\eta\rho$ is not abbreviated the five times it occurs in chapter 3, or the once in chapter 5 and twice in chapter 6; in the later chapters it is always abbreviated; $\overline{\nu s}=\nu\sigma s$ is found six times from chapter 9 on; $\overline{\nu s}=\nu\sigma s$ occurs at 10, 45 and $\overline{\nu\nu}$ at 14, 62; there are nine cases not abbreviated; $\overline{\delta\alpha\delta}$ for $\delta\alpha\nu\epsilon\delta$ is found three times; $\overline{\delta\delta}$ ² once, at 12, 35; κ_3 occurs a few times at end of line or within; θ_3 , τ_3 occur rarely, but only at the ends of lines; $\mu\nu$, μ_i , $\mu\nu s$ occur once or twice each. There are no ligatures in the part before 5, 30. Numerals are usually expressed by the letters with abbreviation mark above; such letters are both preceded and followed by a slight space; ζ occurs six times, $\epsilon\pi\tau\alpha$ twice; all smaller numbers are written in full, all larger ones are expressed by letters, except $\pi\nu\tau\alpha\kappa\epsilon\sigma\chi\epsilon\lambda\iota\o$, 6, 44. There seems no variation in usage between the two parts of Mark.

In the first part of Luke (1–8, 12) regular abbreviations are always used for $\theta\epsilon o s$, $\kappa\nu\rho\nu\sigma s$, $\pi\nu e\nu m a$ (plurals not abbreviated), $\iota\eta\sigma o s$, and $\chi\rho i\sigma t o s$; $\overline{\mu\rho a}$ occurs at 2, 34, but it is not abbreviated six times; $\pi\alpha\tau\eta\rho$ is not abbreviated; $\overline{\alpha\nu\sigma s}$ is found at 4, 4; $\overline{\alpha\nu\sigma s}$ 5, 10; $\overline{\alpha\nu\epsilon}$ 5, 20, but elsewhere is not abbreviated; κ_3 occurs three times, θ_3 twice; the numerals ζ , $\overline{\pi\delta}$, $\bar{\lambda}$, $\overline{\mu}$ occur.

In the second part of Luke (8, 13 to end) we have almost the same abbreviations as in Matthew. The common forms occur

¹ $\overline{\chi\rho s}$, $\overline{\chi\rho u}$, etc., occur in W (Luke 9, 20), in Oxy. Pap. vol. 2, no. 209; vol. 3, no. 402; they are regular in codex Bezae and the Old Latin MSS, and Horner's Coptic MSS show a few instances.

² This abbreviation is found in the Latin MSS dimma, mol, δ ; it is noted by Traube, Nom. Sac., p. 105, as common in Latin MSS after the eighth century. A fourth century papyrus fragment of the Psalms at Leipzig also has it, as likewise Oxy. Pap. vol. 5, no. 840.

for *θεος*, *κυριος* (plural not abbreviated, also *κυριω* 14, 21), *ιησους*, *χριστος* (*χρν* occurs at 9, 20), *πνευμα* (*πνά* = *πνευματα* at 10, 20, otherwise the plural is not abbreviated); *πατηρ* is abbreviated generally in the singular; *περ* occurs seven times, unabbreviated four times; *πατρι* 9, 42, *πατερα* 9, 59, escaped abbreviation; *πατερες* 11, 47 and *πατερων* 11, 48 occur; *μητηρ* is not abbreviated (I noted nine instances); *ανθρωπος* is abbreviated in all cases and numbers, but unabbreviated forms occur almost as often (29 against 38 times); *κ* occurs nine times, *θ* twice, *ℳ* = *μου* four times, and *τ*, *ν*, *μ* once each; *Ϟθ* (= 99) is found at 15, 4; 15, 7; otherwise numerals are written in full.

In John, excluding the first quire, we find the following abbreviations: *θs*, *κs*, *ιs*, *χs*, *πνά*, as also the oblique cases, are regular in the singular (*θεοι* 10, 34 *θεονται* 10, 35 are the only plurals found); *πατηρ* is abbreviated regularly in the singular (yet *πατηρ* occurs once and *πατερ* five times); *μητηρ* does not occur often and is not abbreviated; *ανθρωπος* is regularly abbreviated in all cases and numbers; *ανθρωπον* is found three times; *ιηλ* for *ισραηλ* is found once (12, 13); *δαδ* twice in 7, 42; *υs* once (20, 31); *κ* and *μνs* occur once each; *κεηλ* of 6, 19 is the only numeral abbreviated.

In the first quire of John *θεος*, *κυριος*, *ιησους*, *χριστος*, *πνευμα*, *πατηρ*, *μητηρ*, *υιος*, and *ανθρωπος* have the regular abbreviations; *ιηλ* occurs three times, *օνρου* four times, and *օνρον* twice; *σηρ* for *σωτηρ* is found at 4, 42, *βλευς* for *βασιλευς* at 1, 51, and *βλειαν* for *βασιλειαν* at 3, 3; *βασιλιαν* is written in full at 3, 5; numerals are regularly represented by the letters, yet none of the ligatures occur except once, in the numeral *μκη*. In 4, 25 for *χριστος* the scribe at first wrote *χη*, but immediately corrected to *χs*; as *χριστος* is always abbreviated, it seems more probable that the scribe started to write *χps*, as at Luke 9, 20, Mark 9, 41.

These noteworthy variations in abbreviations cannot well be due to chance, especially as the changes coincide fairly well with the changes in text represented in the various parts of the ms. It seems clear that the scribe imitated the style of abbreviations of the parent ms, which, as we shall see later, was formed by joining parts of unrelated mss. Judged on the basis of abbreviations alone, Matthew and the second part of Luke are the nearest related. The first part of Mark shows the fewest abbreviations, while Luke 1–8, 12, is not much inferior in this respect. The latter

part of Mark shows similarity to John, having more abbreviations than the regular hand but less than the first quire. This foreign quire shows more abbreviations than any other part of the ms, but only four are peculiar to it. Of these $\overline{\sigma\eta\rho}$ is common and old in Biblical mss; $\overline{\sigma\rho\rho\nu}$, $\overline{\beta\lambda\epsilon\nu}$, $\overline{\beta\lambda\epsilon\iota\alpha\nu}$ are not well known at any date, but the last two seem to point towards official documents in the early cursive, rather than to any literary hand; cf. $\overline{\beta\alpha}$ for $\beta\alpha\sigma\iota\lambda\iota\kappa\omega$ in Oxy. Pap. vol. VII, no. 1028. The variation in the use of abbreviations for $\pi\alpha\tau\eta\rho$, $\mu\eta\tau\eta\rho$, $\nu\iota\oslash$, $\alpha\iota\theta\rho\omega\pi\oslash$ in different parts of the same ms should warn us not to place too much reliance on the occurrence or non-occurrence of such abbreviations as criteria for dating.

The representation of ν at the end of a line by a stroke over the preceding vowel may be classed here with the abbreviations; it occurs with considerable frequency in all parts of the ms.

3. PUNCTUATION

Punctuation is rather rare; a single dot in middle position is regularly used. In one or two instances the dot seems to approximate high position; cf. Matthew 24, 3 (Facsimile, p. 88, l. 30); Luke 2, 52 (Facsimile, p. 207, l. 1). The dot in lowest position (on the line) is not found. Hardly more than three or four punctuations occur on any one page, and the average is even less. They are most frequent in the first part of Luke, while Mark has far the fewest. The double dot (:) occurs 12 times in Matthew, 6 in John (excluding the first quire), 23 in Luke, and 11 in Mark (7 are in the first four chapters). It is used regularly at the end of each gospel, where it is accompanied by one or more line fillers (>); the majority of the remaining instances are found at the ends of paragraphs. It was therefore felt as a decidedly strong punctuation; for this reason it generally occurs at the ends of lines, or rather, nothing is written after it in the same line.

A substitute for punctuation is formed by leaving small blank spaces between the phrases. These occur frequently and regularly in all parts of the ms. It is difficult to determine the exact number in any portion because of the varying width of the spaces, which are often so narrow as to be hardly distinguishable. Also the spaces which fall at the ends of lines are seldom clear unless punctuated, which often happens.

The length of the phrases formed is quite even and approximates one and one-half lines of the ms. A count of the more carefully written pages in Matthew and John gives an average of $22\frac{1}{2}$ spaces per ms page. As there are 112 ms pages in Matthew, the total number of spaces would be about 2520. John, with 86 ms pages originally, would have had 1935 spaces. On the better written pages of Luke and Mark the number of spaces per page approximates 25; on the whole there seems rather more carelessness in the division. Yet the 116 pages of Luke indicate 2900 spaces, and the original 64 pages of Mark would have given 1600 spaces. These numbers correspond fairly well with the number of *στιχοι* or *ρηματα* enumerated in many mss.¹ Omissions and additions to the text would have a tendency to make the totals vary in different mss, and for that reason I have not attempted a more exact enumeration of totals. The approximate numbers obtained seem on the whole to come closer to the *ρηματα* than to the *στιχοι* as recorded in the various mss, but these two are so nearly the same that they must represent merely variations of the same system. Because of the great age of W we are interested more in this original system, which doubtless gave the *στιχοι* counted by the scribe in determining the length of the ms. Of this earlier form Eustathius (fl. 326 A.D.) has left us information in the record that between John 9, 1 and 10, 31 there are 135 *στιχοι*.² A careful count of this portion of W gives 130 spaces and punctuations which are sure, though some of the spaces are rather narrow. There are two very narrow spaces not counted, as they seemed purely accidental. A survey of my results showed that some long phrases were left undivided, and by a comparison with D, Δ, and Syr cu³ I was able to locate six more punctuation points which coincided with line ends in W. We may therefore assume that these space divisions in W are the original *στιχοι*, and that they have on the whole been rather carefully preserved. They doubtless coincided with the sense

¹ Cf. Scholz, N. T., p. xxviii; Harris, On Origin of Ferrar Group, p. 9:

	<i>Matth.</i>	<i>Mark</i>	<i>Luke</i>	<i>John</i>
<i>ρηματα</i>	2522	1675	(3083)	1938
<i>στιχοι</i>	2560	1616	2740	2024

² Cf. Scrivener, Introd. to Crit. of N. T., vol. 1, p. 52; Scholz, op. cit., p. xvii.

³ Cf. Harris, Codex Sangallensis, p. 55, that there is related phrasing in these.

divisions used in reading. The subject seems worthy of a special treatment, including comparison with other mss.

Still more interesting is the punctuation in the first quire of John. It is regularly a single dot in middle position (over 400 cases in the 16 pages). The double dot (:) occurs twice, and in 44 cases we find a space only without a dot. That this is not an ordinary system of punctuation is shown by the differences from the punctuation of the printed editions. There are 48 punctuations in the ms, where not even a comma occurs in the editions, yet about 200 punctuations are omitted, of which 40 are full stops. The frequency of punctuation and spacing is greater than in any regular portion of the ms, averaging 28 per page as against 25 or less. It seems on the whole rather more careless and irregular than in the rest of the ms; cf. *ννμ·φιος* in 3, 28, *αντω·αμην·αμην·λεγω* in 1, 52, and ·*εδωκεν* · in 3, 16. We must therefore allow for a certain number of mistakes or for the confusion of two systems at some points. Yet in spite of these defects it is apparent that the divisions correspond rather closely to those shown by capitals in Δ and to the punctuations in Syr cu and in some Old Latin mss, as q and b. The short lines and punctuations of D show many agreements, but on the whole make shorter divisions. They perhaps arose from the union of two systems or a revision of the original one. W and Δ infrequently show equally short phrases. A comparison of all these mss establishes one original system, of which W is the best representative. Δ and Syr cu show the closest agreement with W. Δ is hard to handle accurately, since there are all gradations in the size of capitals, especially κ of *και*. It seems to vary from W in less than 50 cases, of which 25 are additional divisions. Syr cu has only 16 punctuations not found in W, but has omitted more. The Old Latin mss q and b have no punctuations not found in the others, but are very careless, often omitting the dots for long spaces.

The division into lines of varying length in D and the introduction of each phrase by a capital in Δ seem to indicate that we have to do with an ancient system of phrasing, used in reading the Scriptures in church service. If we are right in referring these widely separated mss to the same system, its origin must have been as early as the second century.

4. PARAGRAPHS

Closely allied with the punctuation is the system of paragraphing, shown by setting the first letter of the paragraph about its full size into the margin. These letters are generally a little enlarged, rarely even to double the regular size (cf. Matthew 1, 1; 17, 14; 23, 15; Luke 1, 1; 1, 5; 3, 7; 4, 8; 11, 24, etc.). The paragraph mark (—), standing at the end of the paragraph, sometimes just precedes the projecting letter of the next paragraph. In a few cases the paragraph mark stands alone. At Luke 1, 5

it has the form . It is noteworthy that it is always the first letter of the paragraph that projects into the margin. The vacant end of the previous line is never used for the beginning of the paragraph, as often happens in ancient mss. Rather more numerous than the regular paragraphs are the cases where the line end is left vacant for quite a space, and yet the first letter of the next line does not project. These seem to mark rather more decided divisions than mere punctuation, yet one is hardly warranted in classing them as real paragraphs, though errors and interchanges between the two were doubtless easy. The numbers of these divisions are as follows:

	<i>paragraphs</i>	<i>marks</i>	<i>vacant line ends</i>
Matthew	195	14	310
Mark, 1 - 5, 30	0	3	23
Mark, 5, 30 to end	14	0	71
Luke, 1 - 8, 12	130	1	88
Luke, 8, 13 to end	117	12	212
John, 5, 12 to end	69	1	212
John, quire 1	28	3	2

The small number of paragraphs or quasi-paragraphs in the first quire of John is noteworthy. Furthermore, of this small number eight occur on the last page, where the scribe seems to be stretching the text to the utmost in order to finish the quire exactly with his copy or at some fixed point. It is possible that he thought of the paragraphs as a natural accompaniment of the vacant line ends, which are the characteristic means for stretching

the text. Twice in this quire the paragraph mark has the form

 . Eleven times the paragraph projects practically two letters, and twice even three letters, into the margin. I have seen similar examples on papyrus, chiefly documents of the early centuries,¹ but in parchment mss I know but one example. Coptic frag. 1 in the Freer collection has several instances of paragraphs projecting two full letters into the margin. This fragment, containing Psalm 44, is said to be from the same ruined monastery as W, and is one of the oldest Coptic fragments I have ever seen. There are no examples of the so-called Coptic μ and ν , and even more decisive the *schima* and *huri* still have the original Demotic forms unassimilated to the Greek.² I have dated it tentatively in the fourth century, but it may be older.

The remarkable variations in paragraphing in the different parts of the ms indicate quite plainly the care of the scribe in following his patchwork copy. As regards the affiliations of the different parts of that parent it is harder to speak with certainty. In no portion do the paragraphs agree with the Eusebian sections, with the *κεφαλαια*, or with any other system of numbering known to me, such as the shorter chapters of codex B. The paragraphs of Luke bear the most resemblance to the Eusebian sections, yet even here we find 27 disagreements out of 66 sections in the first part up to 8, 12, though W has 131 paragraphs. In the second part of Luke the difference increases, as chapters 8 to 14 show 59 disagreements in 114 Eusebian sections. The agreement is therefore but little more than could be expected from independent systems of dividing, where both are based on natural sense divisions. As the Eusebian sections agree closely with the paragraphs of codex Alexandrinus except for the addition of extra paragraphs, we can expect no agreement between W and A. In codex B there is a similar system of paragraphing by use of the mark (—) and by projecting letters. These are on the whole considerably more numerous: Matthew, 454, Mark, 208, Luke, 489, John, 351. The chapter numbers in B coincide with the beginnings of paragraphs except for a few errors; evidently one of the systems was based on

¹ Cf. Amherst Papyri, plates ix; xii; facs. 2 of Rev. Laws of Ptol. Phil.; also pl. i, a literary fragment, first century; Berlin. Klassikertext. vol. 3, Taf. 11, Ps. Hippokrates, Ep.

² Cf. Ralfs, Gött. Akad. 1900-1901, nro. 4, p. 13.

the other. Codex Sinaiticus has even more paragraphs, which are shown as in W, though the paragraph mark is regularly added in the earlier portion. I counted over 550 paragraphs in Matthew, yet there is little agreement with W. Codex D shows greater variation; the regular method is by projecting letter. Because of varying length of line the blank line end could not be used. The number of paragraphs is: Matthew, 590 (12 pages lost), John, 172 (omitting 18, 2-20, 1), Luke, 151, Mark, 161. In Matthew W shows quite a remarkable agreement with the paragraphs of D. Of its 209 paragraphs 20 are covered by lacunae in D; of the remaining 189 there is agreement with D in 168 cases, while the rest are paralleled by punctuation or line end in D. But this does not show the full extent of the agreement, for we consider the vacant line ends and space punctuations of W closely related to the paragraphs. Comparing these we find the following: the paragraphs of D are supported by W 168 times with paragraphs and 197 times with blank line ends, while the remaining 225 paragraphs agree almost perfectly with space punctuations in W. The disagreement with the paragraphs and chapters of **S**, A, and B shows that this is not due to mere chance. As in punctuation so in paragraphing we have found a system in which W and D can be traced back to a common ancestor.

In John 5, 12 to end, there is almost as close an agreement between the paragraphs of W and D, though less numerous in both mss. In this part the agreement with codex B is close; the paragraphs of W which find no support equal only about one-fourth of the whole number. Furthermore, nearly all the paragraphs of B are paralleled by paragraphs, line ends, or punctuations of W. It seems, however, more likely that the paragraphing of B was made on the basis of a punctuation like that of W and D, and that there is no relationship between the paragraphs.

In the first quire of John the agreement between the paragraphs of W and D is even more decided, though some of the paragraphs of D are paralleled by punctuations or spaces in W, or *vice versa*. It is noteworthy that all nine of the Eusebian sections in this portion, which are not supported by projecting paragraphs in D, find no support in W. The Eusebian sections are a later intrusion into the D tradition and have had no influence on the system of paragraphs.

In Mark the few paragraphs of W are less related to those of

D and in the first five chapters there is no other ms showing such an absence of divisions.

As I have stated above, the paragraphing in Luke is somewhat similar to the Eusebian sections, yet these do not present the closest parallel; that is found in codex B. Of the 131 paragraphs of W in Luke 1-8, 12, 81 are supported by the paragraph marks of B, 25 by space punctuations, and 7 by line ends, leaving only 18 unaccounted for. Of the 32 extra paragraphs in B, 19 equal vacant line ends, and 13 equal punctuation in W. In the remainder of Luke the same relationship exists, though more obscured. This system of paragraphing goes back to a common ancestor independent of the system in D. Considering the age of W and B, it seems quite certain that the Eusebian sections were influenced by this system, and not the reverse.

I have stated above that the paragraphs of W were sometimes introduced by decidedly enlarged letters. There are forty such cases in Matthew, once in the middle of a line, not counting of course the slightly enlarged letters, which are rather numerous. In the first quire of John the initial letters are even more enlarged, though the use here also is very irregular; less than one-third of the initial letters are enlarged. There are three of these enlarged letters in the middle of the line, but each time following punctuation. These are doubtless substitutes for paragraphs omitted through ignorance or the desire for condensation.

5. DIACRITICAL AND OTHER MARKS

Accents are not found in W, and rough breathings († or ‡) occur only very rarely; these are mostly on monosyllables and especially to distinguish words liable to be confused, as ἐν from ἐν, ἐξ from ἐξ, and the relative pronoun from the article.¹ I counted 29 instances in Matthew; none in Mark 1-5, 30; 3 in the rest of Mark; 44 in Luke; and 4 in John 5, 12 to end. There are no mistakes in its use. In the first quire of John there are no breathings, but we find several instances of a curved stroke over initial vowels or successive vowels at the beginnings of words. The examples follow: οὐτος, 1, 2; 1, 30; 4, 47; ὅνομα, 1, 6; ὁ ὅπισω, 1, 15; 1, 27; οὐ ὁ, 4, 46; ὥν for οὐ, 1, 21; 4, 9; οὐ for οὐ, 1, 27; ὥκ, 4, 17; ὥχ, 4, 35; οὐν, 1, 21; ὁ for ὁ, 3, 11; 3, 32; 4, 22;

¹ The article never has the breathing; ὁταν, ἡμερα, ἡξει, ὀπως, ὠρα also occur.

᷂ for ᶠ, 3, 21; ᷃, 36; ᷄, 4, 12; ᷅, 3, 26; ᷆τι, 3, 21; ᷇ for ᷈, 3, 2; ᷉ for ᷊, 4, 27.

The mark is similar over χ in $\epsilon\chi\theta\epsilon\varsigma$, 4, 52. It seems clear that the mark has nothing to do with breathings, for it occurs over vowels having the rough breathing 17 times, the smooth 10 times. A comma-shaped mark is similarly used over initial vowels in the Psalms ms in the Freer collection, and in codex Alexandrinus a curved stroke is used to distinguish η in its various meanings as a word. The stroke over letters used as numerals in John, quire 1, is similar, but less curved.

An apostrophe may occur after any final consonant except ν ,¹ ξ , ρ , s , ψ . It is most frequent with foreign proper names, but may be used when a word has dropped a final vowel, as $\alpha\lambda'$, $\kappa\alpha\tau'$, $\alpha\pi'$, $\mu\epsilon\theta'$. The apostrophe also occurs several times after $o\nu\chi'$ and is rarely inserted in the middle of a proper noun; cf. in Matthew, $\mu\alpha\tau'\theta\alpha\iota\sigma$, 10, 3; $\beta\eta\theta'\sigma\alpha\iota\delta\alpha\sigma$, 11, 21; $\beta\eta\theta'\sigma\phi\alpha\gamma\eta$, 21, 1; $\gamma\epsilon\delta'\sigma\eta\mu\alpha\sigma$, 26, 36; in Luke, $\mu\alpha\tau'\theta\alpha\iota\omega\mu\epsilon\sigma\sigma$, 6, 15; $\beta\eta\theta'\sigma\alpha\iota\delta\alpha\sigma$, 9, 10; in John, $\beta\eta\theta'\sigma\alpha\iota\delta\alpha$, 1, 45; 5, 2. The apostrophe is rare in Mark.

Dots may occur over i and v when initial or not to be pronounced with the preceding vowel. Exceptions are numerous, especially in the case of the initial vowel. In the main portion of the ms two dots are used over \ddot{i} and one over \dot{v} ; in the first quire of John two dots are used over \ddot{v} also. Very rarely in both hands the two dots coalesce into a simple stroke; cf. Luke 18, 38; John 3, 7.

Quotations from the Old Testament are indicated by marks ($\overline{\wedge}$) in the left margin. There are seven cases in Matthew, covering the longer quotations in the earlier chapters. Some ten cases are not so marked. In Luke these marks are used but once (10, 27), while there are no instances in Mark and John.

6. SPELLING, GRAMMATICAL FORMS, SCRIBAL ERRORS

Variations in spelling in the ms are noteworthy. In Matthew ι for $\epsilon\iota$ occurs very frequently, yet the opposite mistake is found fully three-fourths as often. Rather more common still is $a\iota$ for ϵ , while the opposite occurs about half as often. In Luke the frequency and proportion of these errors are about the same, except that the error ϵ for $a\iota$ becomes rare. In John (except first quire)

¹ $\epsilon\nu\omega\nu'$ for $a\nu\omega\nu$ occurs, John 3, 23.

the cases of *ει* for *ι* become nearly twice as frequent as those of *ι* for *ει*; *ε* for *αι* is not found, and the instances of *αι* for *ε* increase accordingly. In Mark *ει* for *ι* remains the favorite misspelling, being nearly twice as frequent as the opposite mistake. On the other hand, the errors *ε* for *αι* and *αι* for *ε* are of almost equal frequency. Itacistic errors other than these are rare. We may note: *σν* for *σοι*,¹ Mark 1, 24; 5, 7; *σοι* for *σν*, John 13, 7; *διανυχθητι*² for *διανοιχθητι* in Mark 7, 34 (cf. D); *ανυχθησεται* and *ανηχθησεται*, Luke 11, 9-10; *ανυγησεται*, Matthew 7, 7; *μιζον*, Mark 9, 34; Luke 7, 28; John 13, 16, and elsewhere; *ο* for *ω*: *σιδονι*, Matthew 11, 21-22; Luke 10, 13-14; Mark 3, 8 (cf. Thackeray, p. 169); *η* for *ει*: *ηασεν*, Matthew 24, 43; *ηα*, Luke 4, 41; *ηργασατο* (= B D 28, 69, etc.), Matthew 26, 10; Mark 14, 6; a not infrequent interchange of *η* and *ει* in verbal endings is classed as change of mood, but is, I think, often only itacistic; *ον* for *ω*: *οδυνουμενοι*, Luke 2, 48 (= V, l. 47, l. 54); *κατεγελονυ*, Matthew 9, 24 (= K, l. 185); *ηρωτουν*, John 4, 40 (= N). Here perhaps belongs *ινα κατηγορησουσιν*, Matthew 12, 10, though supported by D X 74, 259. *θεωρουσιν* man 1, John 17, 24, was corrected by the *διορθωτής*. The opposite mistake also occurs, cf. Matthew 24, 9, *παραδωσωσιν* (= Δ Σ Φ). *ε* for *η*: *ω εαν βουλεται*, Matthew 11, 27 (= Σ N 473); *ε* for *α*: *χορεζεν*, Luke 10, 13; *α* for *η*: *της γλωσσας*, Mark 7, 33; *η* had almost entirely replaced *α* pure in declension of nouns of the first declension. Yet the papyri rarely show forms like *σπιρας* (cf. Thackeray, p. 142). Our case is an instance of the opposite or corrective tendency, which often accompanies a dialect peculiarity. *αν* for *ω*: *επιφανσκεν*, Luke 23, 54; *ο* for *οι*: *οκοδομησαι*, Luke 14, 28; *ο* for *ω*: *οφιλομεν*, Luke 17, 10 (= B E G H K M, etc.); *εχον*, John 12, 6; *ω* for *ο*: *το γεγονως*, Luke 8, 34. *εορακα* and *εωρακα* are both used interchangeably, though *εορακα* is the more common, especially in John; cf. Blass, N. T. Gram., p. 39.

In the first quire of John the itacisms are as follows: *ι* for *ει*, 193 times; *ει* for *ι*, 17; *ε* for *αι*, 82; *αι* for *ε*, 16; *ο* for *ω*, 3; *ι* for *ε*, 3; *οι* for *ω*, *οι* for *η*, *ν* for *οι*, *ι* for *η*, and *ε* for *ν* occur once each. It is to be noted that the common words *εις*, *εις*, *ει*, *ειπαν*, *ειδαν*, *ειχεν*, *και*, *μαθηται*, *αιωνιον*, etc., are almost never misspelled, while

¹ Cf. MSS Η B A C, 28, l. 184 for similar errors. The interchange arose first in Egypt; cf. Thackeray, Gram. of O. T. Greek, p. 94.

² Cf. Thackeray, loc. cit., for examples in codices Η A B and papyri.

in most other cases of *ει* and *αι* the spelling is consistently wrong. Especially noteworthy is the regularity of the ending *-τε* for *-ται* in the verb forms. Odd, but probably itacistic, are the errors *ελοιλεθας*, 3, 2, and *οδηποριας*, 4, 6.

Certain spellings seem peculiar to a single gospel. Thus in Matthew we find *δικαιωσυνη* regularly; *δικαιοσυνη* occurs twice, 5, 20 and 21, 32, while in 5, 6 it was written by the first hand, but changed by the διορθωτής (*ω* over *ο*). *ιηρεμιον* appears in 27, 9, and *κλαθμος* for *κλαυθμος* is always used in Matthew except at 8, 12.¹ In Mark *ω* occurs for *υ*, cf. *τρωμαλιας*, 10, 25; and *ον* for *υ*, cf. *λουτρον*, 10, 45; *ι* occurs for *η* in Luke 23, 11, *εξουθενισας*. In Luke 1–8, 12, *ναζαρετ* occurs four times, *ναζαρεθ* once (4, 16). In the other gospels it is always *ναζαρεθ* except in Matthew 21, 11. Matthew has *καπερναονη* except in 17, 24, but *καφαρναονη* is found in the other gospels, except Luke 10, 15, which is the only occurrence in the part 8, 13 to end. *Εαν* occurs for *αν* after *ος*, *οταν* etc., in Matthew, less often so in Luke and John. In Mark we find regularly *αν* in this position.

In general, however, distinctions in spelling between the different gospels or parts of gospels cannot be sharply drawn.

Throughout the whole ms dissimilation of consonants is the rule, as might be expected in the Hellenistic period:—cf. in Matthew: *ενπεση*, 12, 11; *ενβαντα*, 13, 2; *συνλεξωμεν*, 13, 28, etc.; in Mark: *ενβαντα*, 4, 1; *ενβενοντος*, 5, 18; *συνποσια*, 6, 39, etc.; in Luke: *συνκαλεσαμενος*, 9, 1; *ενβας*, 8, 37; *συνκυριαν*, 10, 31, etc.; in John: *ενκενια*, 10, 22; *ενποριου*, 2, 16; *ενγυς*, 3, 23; *συνμαθηταις*, 11, 16; *ενβριμων*, 11, 38, etc. Yet the customary assimilation rarely occurs: cf. Matthew 13, 29, *συλλεγοντες*; Mark 14, 67, *εμβλεψασα*; 15, 1, *συμβουλιον*; Luke 20, 17, *εμβλεψας*; John 11, 50, *συμφερει*. Assimilation of preposition to noun occurs but once, Luke 24, 21, *συμ πασιν*.²

Variations in aspiration occur in Matthew: *γεδ' σημανι*, 26, 36; *διδραγμα*, 17, 24 (= D E F L H Σ); *ραχα*, 5, 22 (= Σ D); in Mark: *καθ ιδιαν*, 4, 34; 9, 2 (= B D Δ); *εξουθενηθη*, 9, 12 (= N Σ Φ Ψ); *σφεκουλατορα*, 6, 27; *εκχθρους*, 12, 36; in Luke: *εφειδεν*, 1, 25 (= D W^c Δ 13, etc.); *καθ ετος*, 2, 41; *καθ' ιδιαν*, 10, 23; *ανθοπται*, 1, 2; *ονχ ειδον*, 10, 24; *χειθωνας*, 9, 3; *εχχυννομενον*, 22, 20 (= A

¹ Codex L reads *κλαθμος* seemingly only here; codex E has *κλαθμος* *passim*, teste Wetstein; cf. Moulton, p. 47.

² Cf. Thackeray, p. 131.

B E L T U Δ Π); *οὐθενός*, 22, 35 (= A B Q T X Γ Δ Π, etc.); *ζαχ-*
χαιος, 19, 2-8; *πατνης*, 13, 15; *λωθ*, 17, 29-32 (= D and Latin MSS);
φοβηθρα, 21, 11 (= B D); *ουχ οψεσθαι*, 17, 22 (= A); in John:
εχ σχοινιων, 2, 15 (cf. Thackeray, p. 103); *ουχ οψετε*, 3, 36 (= D Δ
Λ 28 Ign); *ουκ εστηκεν*, 8, 44 (= B D L X Δ Λ 1, etc.); *βηδσαιδα*,
12, 21 (= D Lat. Cop.); *γεσσημανω*, Mark 14, 32; *ουχ ειδον*, Luke
24, 24. Of the above peculiarities even those which lack New
Testament support find good warrant in the papyri and older
uncials; cf. Thackeray, p. 102 ff. W agrees with the older unicals
in the spelling *μαθθεος*; there is only one exception, *ματθαιος*,
Matthew 10, 3.

Omission of letters rarely occurs: Matthew 23, 13, *προφαει* for
προφασει, cf. Thackeray, p. 114; Mark 6, 45, *βηθαιδαν*; Mark 12,
28, *προελθων* for *προσελθων*; Luke 24, 41, *τη χαρας*; John 6, 55,
σαξ for *σαρξ*, cf. Thackeray, p. 116; Matthew 6, 6, *ταμιον* (= D,
etc.); John 4, 9-10, *πιν* for *πιειν*; John 5, 11, *ποισας*, cf. Thack-
eray, p. 93; Luke 4, 19, *τεθραυμενους* (= D); Luke 10, 17, *ω* for
τω; Matthew 21, 41, *απολει* for *απολεσει*; Matthew 14, 3, *ηρωιαδα*.
ν omitted: John 4, 23, *προσκυνουτας*; Mark 14, 18, *νμω*; Luke 9,
58, *την κεφαλη*; John 1, 35, *παλι*; Matthew 27, 41, *φαρισαιω*; 12,
12, *ον* for *ονν*.

Rather more common are single consonants for double: *εριπι-*
σαν, Matthew 26, 68; *διερηξεν*, Matthew 26, 65 (= Θ^b); *εριππε*,
Luke 17, 2 (= Π^{*}); *προσερηξεν*, Luke 6, 48 (= B D L); *συσημον*,
Mark 14, 44; (= F L 1. 184); *περισον*, John 10, 10; *γενηματος*,
Mark 14, 25; Luke 12, 18 (= unicals); *ελεισαιου*, Luke 4, 27; *περι-*
σευματος, Luke 6, 45; Matthew 12, 34; *πλημυρης*, Luke 6, 48;
παρησια, John 11, 14 (= Σ^{*} X); *αιμοροονσα*, Matthew 9, 20 (= Σ^c
L); *γομορων*, Matthew 10, 15; *μανασης*, Matthew 1, 10; *γενητοις*,
Matthew 11, 11, etc. Most of these spellings have uncial sup-
port; cf. Thackeray, p. 119. Here we may note the regular spelling
κραβαττον in W; *βαρραβαν* occurs (man 1) in John 18, 40.

There are a few cases of the insertion of an extra consonant:
μετα ρορκον, Matthew 26, 72; *ιστραηλ*, Matthew 19, 28; Mark 12,
29 (= D and Old Latin MSS); *βηθ'σφαγη*, Matthew 21, 1 (= B F
K M N, etc.); *κεκονιασμενοις*, Matthew 23, 27 (= 69, Eras., etc.).

The interchange of consonants is rare: *τε* for *δε*, Matthew 24,
49; *λ* for *σ*: *διελωθησαν*, Matthew 14, 36; *μ* for *β*: *μασανισταις*,
Matthew 18, 34; *μαρθολομεος*, Mark 3, 18; *ματθολομεον*, Luke 6,
14; *β* for *λ*: *ταβιθα*, Mark 5, 41 (= D, 157, 225, 259, and O. L.

MSS); λ for ρ: *καλφος*, Luke 6, 41; λ for ν: *λεφελη*, Luke 9, 34; ζ for σ: *ζυρνα*, Matthew 2, 11; John 19, 39 (cf. D Sah Bo and Moulton, N. T. Gr. p. 45).

In the verb the so-called Alexandrian first aorist forms are rather common, but not invariable. Those of most frequent occurrence are ειπαν, ηλθαν, ευραν, ειδαν, εφυγαν, επεσαν, ανιδιζαν, and their compounds; cf. also σπειραντος, Matthew 13, 18; ελεγαν, Mark 3, 21; ειχαν, Mark 8, 7 (= B D Δ); εξεβαλαν, John 9, 34. Yet the change, α for ο, must at some time have been recognized as a fault, for we find the opposite error: απηγγειλον, Matthew 28, 11; Mark 6, 30; Luke 7, 18; 9, 36; ανηγγειλον, Mark 5, 14; ηυλησομεν, Matthew 11, 17; εμεινον, Matthew 11, 23 (= L X Δ); αποστιλοντα, Matthew 10, 40; 14, 35; Luke 10, 16; in Mark: οιδομεν, 11, 33; συνηκον, 6, 52; κρατησοντες, 14, 1; επλυνον, Luke 5, 2 (= B 91); εσπειρες, Luke 19, 21; εωρακες, John 8, 57 (= B).

The temporal augment is more often retained: cf. in Matthew ηυδοκησα, αμοιωθη, etc.; in Mark, ηυλογησεν, ηδυνηθησαν, ηπορειτο, etc.; in Luke, ηυφορησεν, ηυδοκησεν, ηυλογησεν, ημελλεν; in John cases are rare and I noted the exceptions εμελλεν and οικοδομηθη. Exceptions in Mark are ευλογει, 10, 16; εδυναντο, 5, 3. There are some cases of extra or misplaced augment in compound verbs: απεκατεσταθη, Matthew 12, 13 (= B C E F, etc.); επροεφητευσεν, Mark 7, 6 (= B**); επροφητευσεν, Luke 1, 67 (= B A B C L 1, 33); Matthew 7, 22; ηνεστη, John 2, 22¹; ηνεωχθησαν, John 9, 10 (= uncials); ηνεωξεν, John 9, 17–32 (= A B N X Δ 13, 33, etc.).

There are certain words which show the influence of the Atticists: γιγνωσκω is often used; γνωσκω occurs at John 7, 49; Luke 12, 39; 21, 31; Matthew 12, 33; Mark 13, 28–29 and elsewhere; αναγινωσκω is found in Mark 13, 14. γιγνομαι also occurs, though less often.

The form λημψομαι, characteristic of the κουνή, is regularly used; no exceptions were noted. In Mark 14, 10–11, παραδοι occurs twice (= B D C?) and in 5, 43, γνοι (= A B D L). John 16, 19 even has εγνοι, plainly an itacistic error, cf. Thackeray, p. 93. This may cause one to hesitate to explain all the other cases as special subjunctives, though they are so classified by Thackeray, p. 256, Moulton, p. 55. The perfect in -αν (*τετηρηκαν*, John 17, 6) is supported by B D L, and is a well established, though rare,

¹ Cf. Luke 9, 8, where codex D has this form.

form in N. T. Greek, cf. Moulton, p. 52. In Mark 14, 67 ης occurs for ησθα (= fam. 1, fam. 13, 565, 700); εσχεν for ειχεν occurs once or twice; στηκω replaces ιστημι rarely; cf. στηκουσιν, Mark 3, 32; στηκον, Mark 13, 14 (= fam. 1, fam. 13, 299); στηκοτων, Matthew 27, 47. Other odd verb spellings are βατταλογειται, Matthew 6, 7; γονομενης, Matthew 8, 16; διακονησαι, Matthew 27, 55; λιθοβολησασα, Matthew 23, 37; θεωρουσαι, Matthew 28, 1 (= 240); αφιενται for αφεωνται, Luke 7, 47-48; John 20, 23; αφιομεν, Matthew 6, 12; most of these have good support.

Of peculiar case forms I noted χειραν, Matthew 12, 10; John 20, 25; Luke 6, 8 (man 1); τριχαν, Matthew 5, 36; απανταν, Luke 19, 37; φρονιμαι, Matthew 25, 9 (man 2); σαλον for σαλον, Luke 21, 25; cf. Thackeray, p. 146, and Moulton, p. 48, for explanation and other authorities. Nominative for vocative is rare: θυγατηρ, Luke 8, 48; John 12, 15; Matthew 9, 22; Mark 5, 34; υιος, Matthew 9, 27; πηρ, John 17, 21; cf. Moulton, p. 71. Nominative or indeclinable for accusative once: σιμων, Luke 6, 14. Luke 19, 29 has ελεωνα as an accusative for the regular ελαιων. It is noteworthy that Moulton, p. 69, suggests this form as an emendation to bring the passage into accord with Acts and Josephus.

Probably to be classed as archaising forms are: πηχεων, John 21, 8; ορνιξ, Luke 13, 34 (= D and cited by Photius), cf. Moulton, p. 45, for papyrus authority; γλωσσοκομιον, John 12, 6; 13, 29. Once εαντον occurs for σεαντον (Mark 1, 44); we may compare the development of the plural reflexives, Moulton, p. 87; Thackeray, p. 190. A few mistakes in gender or number occur: λιθον μεγα, Matthew 27, 60 (= M U 1, 28, 69, etc.); λιμος μεγαλη, Luke 4, 25 (= fam. 13, Latin MSS); τα πασχα, Matthew 26, 18; το διδραγμα, Matthew 17, 24.

Changes in voice are rare: εποιουντο, Mark 3, 6; αρθηναι και βληθηναι for αρθητι και βληθητι, Mark 11, 23 (= fam. 1, 28, 124 Latin); δος for διδον, Matthew 5, 42 (= N B D fam. 13); παρετηρουν, Luke 6, 7 (= N E K S U V Γ Λ, etc.).

Among the numerals δεκα δυο occurs several times: Matthew 26, 14; Luke 2, 42; 8, 1. Peculiar uses of the article are το έν six times in Mark 4, 8-20; το πολυ twice in Luke 12, 48; το μεν (= o μεν), Mark 4, 4; το εξ ολης, Mark 12, 33.

Other noteworthy variations in construction are: εσθιοντων alone in gen. abs. Mark 14, 22, cf. Moulton, p. 74; εκ παιδοθεν for παιδιοθεν, Mark 9, 21 (= I N fam. 1); acc. σε for dative, Mark 10,

21 (= § B C M, etc.); *σον* for *σοι*, John 17, 6 (a Latinism?); *μαλλον* *υπερ*, John 12, 43 (= § L X, 1, 33, 69, etc.); *εως εις* Mark 8, 3; dative for accusative of duration of time: *τοσουτω χρονω*, John 14, 9 (= § D L Q, cf. Blass, p. 121, Moulton, p. 75); *καταβαντος αυτου*, genitive absolute for dative, Matthew 8, 1 (= § B C fam. 1, fam. 13); *εισελθοντος αυτου*, gen. abs. for acc., Mark 9, 28 (= § B C L); *προς αυτους νομικους*, Luke 14, 3, is supported by G*, but I hesitate to consider *αυτους* a weak demonstrative, though *αυτη* for *ταυτη* occurs, Luke 17, 34; John 4, 11 *εστιν* for *εχεις* looks a little like a Latinism; so also *αυτω* (= § B C* D L X, etc.) for *αυτου* and *αυτη* (= 300, r, Vulgates) for *αυτης*, Luke 1, 5.

In cases like *σαραπτα*, Luke 4, 26; *εκατονταρχης*, Luke 7, 6; *προβατια*, man 2, John 21, 17; *μωσης* (always except Luke 16, 29); *μαριαμ*, as nominative, Luke 2, 19; 10, 39; John 20, 1; *σολομωνος*, Matthew 12, 42; *σαλομωντος*, John 10, 23; the spellings probably indicate age, as the best MSS support. *δανειδ*, *νοσσους*, *αλα* (for *άλας*), *ουτως*, *ενθυς*, *αναπειρους* (Luke 14, 13–21), *ειλκωμενος* (Luke 16, 20), and *σινηπεως* (Luke 17, 6, an Ionic form) are likewise old.

The strange form *κα* for *και* occurs seven times: Matthew 3, 5; 12, 50; 24, 18; Mark 1, 3; 12, 33; 16, 1; John 20, 1; codex L has it, Mark 11, 8. Matthew 5, 36, has *μελαναν* for *μελαιναν*; Luke 10, 13, *ova* for *ouai*; these errors probably reflect careless pronunciation of the diphthong and are paralleled in Ptolemaic papyri, cf. Thackeray, p. 77. There are two cases of *ζων* for *ζωην*: John 3, 15 (corr. man. 2) and 4, 36. They may well be due to an error in writing, caused by the similarity of *η* and *ν*.

Αλλα for *αλλ'* is very frequent and occurs before all vowels; as Coptic uses only the full form the influence is apparent. W regularly has *ν ἐφελκυστικόν* after *εστι*, the third singular of verbs in *ε*, and the ending *σι*, both of verbs and dative plurals. I noted eleven omissions in Mark: *ειχε* and *ανετειλε*, 4, 5; *συνπνιγονσι*, 4, 19; *αλυσεσι*, 5, 4; *ηθελε*, 7, 24; *εφωνησε*, 9, 35; *ευραψε* 10, 5; *πασι* and *εθνεσι*, 11, 17; *αγρευσωσι*, 12, 13; *προσεκυλεισε*, 15, 46; in Luke, *ειπε*, 9, 50; *εστι* for *εσται*, 1, 34; cf. *ανωθε*, 1, 3; only one in Matthew, *εστι*, 14, 2, and one in John, *εορακε*, 6, 46.

In gathering these lists I have considered especially those examples which might throw light on the character, nationality, and age of the scribe; yet there is little that seems to offer decided evidence. The errors are all old and often agree remarkably with

the papyri. A few cases look like Coptic or Latin influence, but can be otherwise explained.

I enumerate here a few odd errors, which I have not classified:—

In Luke: *πλησθησον* for *πληρωθησονται*, 1, 20; *η καρδια* for *μακαρια*, 1, 45; *περι σου περι σου*, 4, 10; *δε* for *δει*, 13, 33; *βδελυσμα*, 16, 15; *ον* for *οναι*, 17, 1; *ποτε ποτε*, 17, 20; *οιδαμεν* . . . *οιδαμεν*, 20, 21; *ουκεντι*, 22, 16; *ετι* for *αιματι*, 22, 20; *εις αυτηνρου*, 13, 1; *τη οικουμενης*, 21, 26; *υποπταζη*, 18, 5; *και* for *κε*, 22, 38; *ον μεν* . . . *τον δε*, 23, 33; *υψεστρεφαν*, 24, 33.

In John: *γαλιδεαν*, 1, 44; *αν|αντοις*, 7, 45; *ος* for *ο θεος*, 4, 24; *βαλιν* for *λαβειν*, 6, 21; *εμειν*, 10, 40; *ιδα* for *ιονδα*, 13, 2; *καικαι*, 19, 9.

In Matthew: *γαμων* for *μαγων*, 2, 16; *παταμω*, 3, 6; *του* for *τους*, 5, 44; *τε* for *τελει*, 17, 24; *το νανιον*, 18, 27; *α* for *ο*, 21, 5; *ει* for *εις*, 25, 46; *τους* for *τουτους*, 26, 1; *μα* for *λαμα*, 27, 46; *εσχισθη* for *εσεισθη*, 27, 51.

In Mark: *ιακωβου και ιακωβου και*, 1, 29; *διαπερασαντες* (= -tos), 5, 21; *δαν* for *εαν*, 6, 22; *φαριοεων*, 8, 15; *απελογουντε*, 16, 14a.

In John 6, 56 there is a repetition of five whole lines not discovered by scribe or correctors. Omissions by carelessness or because of like endings, which can be definitely assigned to our scribe, are few: Matthew 4, 21–22; 15, 18; 16, 2–3; Mark 6, 23; 7, 13; 11, 15; Luke 8, 31; 15, 19; 15, 24; 17, 35¹; John 5, 11–12 (perhaps from parent); 21, 4. The regular scribe is very free from such errors, if we consider the rapid style of his script and the length of the ms. Neither can the peculiarities of spelling, forms, and construction, as a rule, be referred to our scribe, but rather mark the character of the text tradition and its locality and age. Only in the case of those characteristics which run through the ms without change can we assume our scribe responsible. Among these I venture to draw deductions only from those pronounced characteristics which are rare or non-existent in other Biblical mss. In this class we may enumerate: tendency towards aspirated consonants, *αλλα* before all vowels, *κα* for *και*, and the decided tendency towards Attic or other old forms. The most of these find their nearest parallels in the early papyri and the oldest uncials of Egyptian origin, thus confirming the supposed Egyptian origin and suggesting an early date.

¹ A most interesting case; the scribe himself corrected his mistake after writing three words.

III. CONTENTS

I. ORDER, OMISSIONS, CROWDED WRITING

THE MS once contained the whole of the four gospels in the order, Matthew, John, Luke, Mark. This is the order known as the Western, of which the best known examples have been the mss D X 594, Old Latin (a b e f ff, q), and Gothic. As noted above, there are two lacunae caused by the loss of leaves. These cover John 14, 25 (*ο δε παρακλητος*) to 16, 7 (including *ελευσεται προς νμας*) and Mark 15, 13 (*οι δε παλιν*) to 15, 38 (including *εσχισθη εις δυο*). The remainder of the ms is so perfect that there is rarely a letter missing or indistinct.

On the preceding page I have listed 12 cases of longer omissions by our scribe; 9 of these were due to like endings and 3 to like beginnings of successive phrases. We may assume that these omissions would more easily occur if the parallel parts stood at the beginnings or ends of neighboring lines, and thus may draw inferences as to the length of line in the parent ms. The three omissions in Matthew are respectively 214, 44, and 36 letters long, indicating a line of either 20 or 40 letters in the parent. As W has about 30, it seems quite certain that the parent did not agree. In Mark the three omissions are of 36, 30, and 14 letters each. These lengths might be consistent with a line length similar to W, but seem to point to a line of about half the length. In Luke, the lengths of the four omissions are 17, 27, 22, 65 letters, which would seem to suggest the short line attributed to the parent of Matthew. In John there are two omissions of this type; one comes between the first and second quires and is 69 letters long; the other, at 21, 4, is 49 letters long. We are also assisted by a repetition 139 letters long, covering five lines in the repeated form and five lines and eight letters in its first form. If we may unite the evidence of these three, the parent ms would seem to have had a line from 23 to 25 letters in length, *i.e.* again a different length, and so indicating a different parent.

The average amount of text written on a sixteen-page quire of the ms is ten and one-half pages of the Oxford 1880 edition. Yet

the first quire of John has about eleven and one-half pages, and the last two full quires of Luke (crowded writing noted above, p. 7) contain nearly twelve pages of text each. It is easy enough to explain large quires toward the end of a gospel, if crowding would have saved an extra small quire, but such is not the case here, as Luke ends in a four-page quire. This looks like a hint that the parent ms had larger quires. The larger first quire of John suggests a similar guess for that gospel as well. We shall find this thought confirmed in our study of the text affiliations later.

2. CORRECTIONS

There seem to be four well-defined groups of corrections to the ms.

(1) *First Hand*

There are seventy-eight cases where the scribe corrected his own blunders. Only rarely is there doubt as to the author of the correction. The original scribe uses a full round dot above a letter to delete it. The dot is made as dark and heavy as his ink allowed. He erases only rarely, preferring to wash or wipe off the still moist ink. The example which makes the delete dot sure for the first hand is in Luke 17, 35, where we find *καὶ ἀπόκριθέντες λέγον* of verse 36 standing before verse 35, though it follows in its regular place; cf. above, p. 26. Similarly deleted errors are: Matthew 17, 25 ὁ *ἰσ* (also deleted by second hand); Mark 10, 35 (see under third hand); 15, 43 ὁ; Luke 6, 26 *ἱμιν*; 17, 20 *πότε*; 19, 23 *μὸν*; 20, 1 *ἀντὼν*; 24, 14 *πέρι πάντων*; John 10, 30 *μὸν*; 17, 22 *δεδωκας* (δ also deleted by second hand); 19, 9 *καὶ*.

A few of the corrections by the first hand give light on his language: Matthew 6, 20 *οὐδε* corr. to *οὐτε*; 16, 25 *ἀπολεση* corr. to *ἀπολεσει*; 17, 19 *υμεις* corr. to *ημεις*; 27, 46 *θε* corr. to *θεε*; Mark 6, 28 *φυλακει* corr. to *φυλακη*; 11, 15 *ετω ιερω* corr. to *εν τω ιερω*; Luke 4, 36 *δυναμε* corr. to *δυναμει*; 6, 8 *χειραν* corr. to *χειρα*; 7, 38 *αυτου* corr. to *αυτης*; 8, 7 *απεπνιξον* corr. to *απεπνιξαν*; 13, 35 *ηξοι* corr. to *ηξει*; 22, 39 *τω . . .* corr. to *εις το ορος*; 23, 9 *αυτον* corr. to *αυτω*; John 6, 18 *διηγειριτο* corr. to *-ρετο*; 11, 24 *αναστησιται* corr. to *-σεται*; 18, 40 *βαρραβαν* corr. to *βαραββαν*.

A few of the corrections by the original scribe are well-established variant readings. Their appearance as corrections made by first hand seem to indicate that they stood in the parent ms as

glosses either between the lines or in the margin, and so were not always seen by the copyist at first. The examples follow:

Matthew, 12, 31 η δε τον πν̄ς βλασφημια ουκ αφε, i.e. one line, stands in an erasure. The first writing was washed off immediately and erased very neatly so that hardly any traces remain. The first letter was taller or there was something over it, since the erasure extends rather high (cf. ὁς two lines below). There were no abbreviation marks to be erased. Two upsилons can be read near the end of the line, also ον near the middle. It all agrees fairly well with the supposition that the scribe omitted just one sentence, but if so he must have started ος εαν επη, etc., without και before it. It is evident that our ms must be related in some way to the mss X 6, 113*, 234, 435, l. 25, l. 47; Old Latin (a g l), Vulgates (J R), and Victorinus, all of which omit the whole verse: "But the blasphemy against the Holy Ghost shall not be forgiven unto men." It seems quite clear that the parent of W omitted the sentence, but it had been supplied in a marginal gloss, which was not discovered by the copyist of W, until he had written the next following line. As this omission is almost certainly an error, we must accept a certain relationship between W and the above enumerated mss.

Matthew 21, 19 επ corr. to εν or vice versa; επ is supported only by mss 59, 66, 238, l. 22, l. 150*, l. 185. The confusion of ν and π is a common scribal error.

Matthew 21, 30 απεκριθη, which was written at first, is supported by Syr cu S, Sah Bo. The correction to agree with Greek mss was only partial, so that απεκριθει resulted.

Matthew 16, 24 αυτον corr. to εαντον, which is attested by all Greek mss, may be compared with OL mss, r r₂, which have se for the regular *semet*.

Mark 8, 31 απο corr. to υπο which is the reading of Σ B C D G K L N Π Σ Φ 11, 19, 20, 60, 114, 122**, 220, 238, 473, l. 48; all others have απο.

Mark 15, 43 ο before απο was written and deleted by the first hand. The authorities for omission are: D 13, 28, 219, 220, 472, 484, l. 49, Syr S, Bo (five mss), Eth. All other Greek mss have it.

Luke 5, 25 παντων was corrected at once to the regular reading, αντων. Fam. 13, 157, l. 47 are the only other authorities I have found for παντων; 111, 124, Sah (111) have the conflate αντων παντων.

Luke 6, 26 *υμιν* was written and deleted by first hand. It is found in D Δ fam 13,¹ 28, 472, 700, etc., also b Bo Sah Arm Eth Ir Chr. Most of the uncials omit.

Luke 8, 21 *αυτοις* corr. to *προς αυτοις* man 1. The only authorities for the dative are D 127, 569, c e Basil.

Luke 11, 6 *εξ απ* corr. by erasing *απ* and writing *οδου*. This points to a gloss containing the reading of D d, *απ αγρου*.

Luke 18, 43 *ηκολουθησεν*, which was written at first, is supported by 252*, 254, 569, l. 48, l. 49, gat. The corrected form *ηκολουθει* is found in all other mss.

Luke 19, 23 the scribe at first wrote *μου το αργυριον* with ♚ A B L Ψ 33, 157, l. 48, Sah Bo. He then corrected the order to *το αργυριον μου* as found in most mss, especially the Antioch recension.

Luke 20, 1 + *αντω*, which was first written, is supported by 472, Syr S cu g, Sah Eth. Its deletion brought the text into agreement with all other mss.

Luke 23, 12 o was added above and before *ηρωδης* by first hand. The authorities for omission are H U fam 13, 72, 74, 86, 90, 106, 234, 235, 245, 252*, 254, 330, 435, 565, 569, l. 47, l. 48, l. 49, l. 54.

Luke 8, 42 *συνεθλιβον*, which seems to have been written at first, is supported by C L U fam 13, 28, 33, 157, 243, 259, 472, l. 47, l. 49, l. 183. It seems an harmonistic insertion from Mark 5, 24. The corrected form *συνεπνιγον* is supported by all other mss.

Luke 10, 11 *υμιν* written and corrected to *ημιν* by first hand; *υμιν* is found in ♚* D Δ, 3, fam 13, 115, 242, 433, 478*, l. 184, Vulg D. All others have the corrected form *ημιν*.

Luke 6, 48 *δια το καλως οικοδομησθαι αντην* is the reading of W, man 1, thus agreeing with ♚ B L Ξ, 33, 157, Syr h, Sah Bo. But *δια το* stands on an erasure and I seemed to read *τε* as the original writing. We may feel certain that the scribe started to write *τεθεμελιωτο*, etc., of most mss, but saw the correction mark or gloss in season to change without much erasing.

John 10, 18 *απο* erased and *παρα* written by first hand. There is no ms authority for *απο* but we may compare *a patre* of all Latin mss and *απο του πατρος* of Justin. Dial. c. Tryph. 100.²

¹ Fam. 13, fam. 1, etc., indicate the testimony of the respective group whether all members agree or only a majority.

² Mr. Hoskier has found *απο* in ms 157. Through his kindness I am able to insert in proof readings from this interesting ms in other noteworthy passages.

John 10, 30 $\muον$ written and deleted by first hand. The authorities for $\muον$ are Δ 71, 247, l. 44, ε δ Syr S g, Sah Bo Go Arm Eth Pers. All others omit.

John 17, 22 $\deltaεδωκας$ corr. to $εδωκας$ by first hand. For $\deltaεδωκας$ the authorities are Σ B C L X Y ΓΔΔ unc. 6, etc.; for $εδωκας$ A D N U Π 106, 157, 248, 482, l. 48, l. 49, al. 6, Clem Hipp Eus Chr Cyr.

Summing up this evidence we may note that in Matthew the first written forms agree in all four cases with the version tradition,¹ while the corrected form is each time the same as the Antioch and Hesychian² recensions.

Practically the same condition holds for Luke 8, 13 to end, for of the seven corrections six agree with the Antioch recension, usually supported by the Hesychian, while one agrees with the Hesychian alone. The forms first written agree with the version tradition. The Hesychian and Antioch recensions are found supporting these readings only once each.

Also in Luke 1–8, 12, both of the corrections are from the text found in bilinguals or lectionaries to the Hesychian and Antioch recensions.

In Mark one correction is from the Antioch recension supported by lectionaries and some versions to the Hesychian supported by part of the version tradition. The other is from the Hesychian and Antioch recensions to the version tradition.

In John two of the corrections are from the version tradition to the Hesychian and Antioch recensions, and one is the opposite. Even from this fragmentary evidence it seems likely that the different parts of the parent ms had been corrected to agree with different text traditions.

The remaining 33 corrections by first hand are mostly due to errors of eye or memory; all are given in the collation, so I shall omit them here.

(2) Second Hand

Corrections by the second hand ($διορθωτής$) number 71. His delete mark is to draw a line through the letters rejected; examples are found in Matthew 17, 25; 27, 55; Mark 2, 25; 3, 10; 10,

¹ I shall use the term version tradition to designate the type of text found in the bilinguals, versions, and Greek MSS allied to the versions.

² See v. Soden, *Schriften d. N. T.* p. 894 ff.

35; John 17, 22. Omissions are marked by the sign $\cdot\cdot.$, which is repeated in the margin with the words to be added. Examples are: Matthew 2, 17 $\cdot\cdot.\tauον προφητον$; 7, 17 $\cdot\cdot.αγαθον$; 24, 24 $\cdot\cdot.μεγαλα$; Luke 12, 30 $\cdot\cdot.\tauον κοσμον$; John 11, 9 $\cdot\cdot.τοντον$. The mark ($>$) is used in similar fashion once: John 8, 12 $>λεγων$. This is not an addition but a substitute expression, and the change of sign may denote this fact.

The second hand generally shows the following differences from the first hand: the ink is lighter; letters are regularly somewhat smaller, especially when written between the lines or on the margin; the slope is less even; there is less difference between the light and heavy strokes, thus giving a rather heavy appearance to the writing; o , ϵ , and σ are rounder; o is smaller and ϵ has regularly a shorter middle stroke; a , δ , λ , μ seem to have rather straighter lines; v is narrower and the cross stroke starts from the top of the first upright stroke; the cross stroke of θ projects less, while the perpendicular stroke of ρ regularly shows above the curve; v has a shorter tail; ω is flatter and closes in more at the top.

Quite a number of the corrections by the second hand are either known or natural variants, yet the sum total of such variants is too small to suggest that the διορθωτής regularly compared a second ms. Matthew 15, 8, gives a hint as to the method of origin or the cause of these corrections. In this passage the first hand omitted $και τοις χειλεσιν με τιμα$, but left some space at the end of the line and the first half of the following line vacant. It is correctly supplied in the characteristic smaller letter of the second hand. This phrase is found unvaried in all the mss known to me. It might be explained that the original scribe could not read his copy either because of illegibility or of damage to the parent ms. But if such were the fact, similar cases should have occurred. Also, as above noted, the second hand does not seem to have used another ms for purposes of comparison, so he must have read the passage in the parent. There is a more natural explanation. In W this correction is preceded by $εγγιζει μοι ο λαος ουτος τω στοματι αυτων$. All of this except $ο λαος ουτος$ is omitted by ~~N~~ B D L T^c (1), 33, 124, Old Latin Vulg Syrr Bo Arm Eth, etc. We may be sure that $εγγιζει μοι τω στοματι αυτων$ was not original in this passage. But it was regular in all mss of the Antioch recension, to which this portion of W is related, as

we shall see later. If, then, the parent of W was accommodated to the Antioch recension by correction, the whole matter becomes clear. The gloss inserted above *καὶ τοῖς χειλεσῖν μὲ τιμᾶ* was considered a substitute for it rather than an addition; therefore the scribe did not venture to write it, though he left a space for the διορθωτής to use, if he desired. Corrections and additions to the parent ms seem the proper source for the following products also of the second hand:

Matthew 6, 7 +*οτι*; *οτι* is omitted by minuscule 4, and we may note that Sah and Bo have the weaker conjunction **κε**. Its omission thus seems due to Coptic influence.

Matthew 10, 14 *τοὺς λογούς* is corrected by second hand for *τῶν λογῶν*, elsewhere found only in certain mss of Chrysostom in his citation of this passage.

Matthew 19, 8 +*νμιν*. In addition to the first hand of W minuscule 11 and Chrys. omit.

Matthew 22, 22 *απηλθαν* is corrected to *απηλθον* by second hand. The form in *α* is characteristic of Egyptian texts and the older parts of W. The omicron forms are universal in the Antioch recension.

Matthew 24, 2 +*ωδε*; the first hand of W omits, supported by minuscule 241, and a few mss transpose.

Mark 4, 31 *μικροτέρος* is correction for *μικροτερον* of the first hand. The latter is supported by **Σ** B D* L M Δ 13*, 28, 33, 131, 179, 235, 258, 482, 569, 700, while the great majority have *μικροτερος*.

Mark 6, 14 *αυτον* is corrected to *αυτω*. The regular reading is *εν αυτω*, which the corrector may have been trying to restore; *αυτω* is supported by 485*, l. 88, and the vulgates R T*; *αυτον* of the first hand seems to be supported by Syr S alone (possessive ending).

Mark 6, 16 *ον* is added before *εγω ον*. This was probably intended as a correction of order, though the second *ον* was not deleted. We may, however, note that before *ον* W reads *οτι*, which is omitted by **Σ** B D L 1, 28, 33, 67, 124, 209, 565, Latin Syrr Arm Eth. The insertion of *οτι* at some time in an ancestor of W may have caused the displacement.

Mark 8, 25 *ανεβλεπεν* of first hand, supported by Δ 346, is corrected to *ενεβλεπεν* of **Σ*** B L fam 13, 28, Syrr Sah Bo, etc. *ανεβλεψε* has some support, but most mss have *ενεβλεψε*.

Mark 10, 36 $\mu\epsilon$ is added before $\pi\omega\eta\sigma\alpha i$, with **N^{cb}** L (Sah Bo); (cf. **N^c** B Arm = $\mu\epsilon \pi\omega\eta\sigma\omega$). The first hand omits $\mu\epsilon$, as do Δ 282, 472, 569, l. 29, etc. Also most mss reading $\pi\omega\eta\sigma\omega$ omit $\mu\epsilon$. Most mss read $\pi\omega\eta\sigma\alpha i \mu\epsilon$.

Mark 13, 25 $\tau\omega \omega\rho\alpha\nu\omega$ of first hand is corrected to the plural. The singular is elsewhere found only in minuscules 38 and 700, while Syr S is indeterminate.

Mark 15, 40 $\iota\omega\sigma\eta$ is corrected by second hand from $\omega\sigma\eta$. With this mistake of the first hand we may compare $\eta\omega\sigma\eta$ of minuscule 472 and $\omega\sigma\eta$ of 28 in Matthew 27, 56. For the cause of the error compare Sahidic **NIWCH**.

Luke 6, 37 $\iota\omega\alpha$ of first hand is supported only by D, the Latin mss (a c d e ff, r, mol) Syr S Diatess Sah Eth and Basil. Tertul. Cypr.; $\kappa\omega i ov$ of the second hand is supported by all others.

Luke 8, 49 $\alpha\pi o$ of the first hand is supported by A D fam. I, 51, 251, 472, 700, a b l q Vulg (A), Syr cu g, Bo (F), Dam. All others support $\pi\alpha\rho\alpha$ of the second hand.

Luke 9, 52 $\alpha\omega\tau\omega v$ of the first hand has by far the best authority, while $\epsilon\alpha\omega\tau\omega v$ of the second is supported by A E G S V Λ and other representatives of the oldest Antiochian recension.

Luke 10, 11 $\nu\mu\omega\nu$ is added by the second hand; besides the first hand only Syr cu S seem to omit.

Luke 11, 49 $\alpha\pi\omega\kappa\tau\epsilon\nu\omega\sigma\iota\omega v$ of the first hand is the regular reading. Only **N*** supports $\alpha\pi\omega\kappa\tau\epsilon\nu\omega\sigma\iota\omega v$ of the second hand.

Luke 11, 54 $\kappa\alpha\tau\gamma\gamma\omega\eta\sigma\omega\omega\sigma\iota\omega v$ of the first hand is supported by A X Δ 69, 569, l. 19 only. All others agree with the second hand in having the subjunctive.

Luke 12, 17 $\sigma\omega\omega\alpha\xi\omega i$ of the first hand is supported by Λ fam 13, 131 (*teste* Scholz). All others have $\sigma\omega\omega\alpha\xi\omega$ with the second hand.

Luke 12, 30 $\tau\omega v \kappa\omega\sigma\mu\omega v$ is added by second hand; its omission by first hand is supported only by minuscules 12, 40, 53, 58, 59, 63, 67, 119, 248, 253, 259, 330, 482, and Old Latin l.

Luke 12, 47 $\alpha\omega\tau\omega v$ of the first hand has the best and oldest support; $\epsilon\alpha\omega\tau\omega v$ of the second hand belongs to the Antioch recension (= A E** G^{sup} H M R S U V Γ Δ Λ , etc.).

Luke 12, 50 the first hand omits ov , as do mss 53, f and i*. The second hand adds $\omega\tau\omega v$, not elsewhere found, but which must stand for $\omega\tau\omega v$ of **N A B D K L M R T U II al** (30), Origen, Dionys. This mistake tends to confirm the idea that the second hand was inserting hastily written or crowded glosses of the parent ms.

Luke 15, 30 *σιτεντον* of the first hand is correct; *σιτιστον* of the second hand has no support in this passage, but is borrowed from Matthew 22, 4. Therefore the glosses of the parent ms seem to have contained harmonistic additions or corrections.

Luke 20, 26 *εσιωπησαν* of the first hand has no other support. It is a synonym of the correct *εσιγησαν*, and may well have crept into the text under the influence of the early versions with which we find W allied so often. Another explanation may make it an harmonistic error, for while *σιγαω* occurs two or three times in Luke, *σιωπαω* occurs twice in Matthew and four times in Mark.

Luke 20, 35 *της εκ νεκρων* of the second hand is the regular reading; *των νεκρων* of the first hand is supported by 38, 59, 234, 435, l. 7, l. 13, c, Sah Bo.

Luke 21, 33 *παρελευσονται* (1) of the second hand is the best supported reading. The singular, given by man 1, is supported by C K II fam 1, etc., and Old Latin a e q r r₂.

Luke 21, 34 first hand omits *η* before *ημερα*, as do D K V. The addition by the second hand is supported by all other mss.

Luke 22, 37 *πληρωθηναι* of the first hand is found only in 56, 108, 124, 218, 262, 482; also in 66 *τελεσθ* stands in an erasure; *τελεσθηναι* of the second hand agrees with all other mss. The error arose as a retranslation from one of the versions or through an harmonistic influence from Mark 15, 28.

Luke 24, 34 the omission of *οντως* by the first hand is supported by 258*, b e 1 and Cyril. The second hand inserts the word after *κς*, as do A X Γ Δ Λ Π unc. (8), etc., of the Antioch recension. Other mss and versions insert before *κς*.

Luke 24, 50 for *βηθανιας* of the first hand I have found no support, though *εις* is omitted also by 237, l. 15, l. 253, Vulgate (C), and Augustine. The second hand correction, *εις βηθανιαν*, is supported by A C*** X Γ Δ Λ Π unc. (7), etc., as also by the Latin mss.

John 8, 12 *και ειπεν* of the first hand is supported by Syrr Diatess Eth Pers, though it has no support in Greek mss; *λεγων* is added in the margin, perhaps as a substitute, though *και ειπεν* is not deleted. It is the regular reading.

John 11, 18 omission of *ως* by the first hand agrees with D d Syr S Diatess Cyr. All others agree with the second hand in adding *ως*.

John 16, 22 $\epsilon\xi\epsilon\tauai$ of the first hand is supported by **S^c** A D L **Ψ** 33, 42, 122, 131, 145, 157, 249, 254, 481, 482, l. 15, l. 184, a b d e r Vulg Cop Chrys, etc. $\epsilon\chi\epsilon\tau\epsilon$ of the second hand occurs in **S^{*}** B C Y Γ Δ Α Π unc. (7), etc.

Analyzing these cases we get results similar to those obtained for the first hand changes. In Matthew all of the second hand corrections agree with the Antioch recension, sometimes but not always supported by other ms groups. The first hand generally has weak support, but it always includes mss, versions, or Church Fathers related to the version tradition. The same relationship to the Antioch recension prevails in the second hand corrections in Luke 8, 13 to end, though one case out of the seventeen points to a different influence. The first hand here also is always related to the version tradition. There is but one example in the first two quires of Luke and this gives a correction from the version tradition to the Antioch and Hesychian recensions. In Mark we find six cases of correction to the Hesychian recension, but usually supported by some branches of the version tradition, while one case is just the opposite. The fact that representatives of the version tradition are found on both sides in all except one case hinders us from assuming a definite accommodation to either of the great recensions. In John there are but three cases and all show corrections from the version form to the Hesychian supported by the Antioch recension. The remaining 33 cases of second hand are mostly corrections of simple errors. All are found in the collation.

(3) *Third Hand*

I have noted only the following eleven cases of correction by the third hand:

Matthew 24, 32 $\epsilon\nu\theta\nu s$ for $\epsilon\gamma\gamma\nu s$; $\nu\theta$ is in an erasure and by a later, rougher hand; there is no variant recorded for the passage. Possibly the first hand wrote $\epsilon\gamma\gamma\nu s$.

Mark 5, 1 omitted ν of $\tau\eta\nu$ before $\chi\omega\rho\alpha\nu$ was added by the third hand.

Mark 10, 35 $\pi\text{ρο}\sigma\epsilon\lambda\theta\text{o}\nu\text{τε}\varsigma$ of the first hand, corrected at once to $\pi\text{ρο}\sigma\epsilon\lambda\theta\text{o}\nu\text{τί}\varsigma$, was further corrected by the second hand, who crossed out $\epsilon\varsigma$. The third hand again crossed out these two letters, erased the first ϵ and wrote η . All other Greek mss have $\pi\text{ρο}\sigma\pi\text{ρε}\nu\text{o}\nu\text{ται}$. The perfect tense of the Old Latin mss c d f ff,

r aur, Syr S Sah Bo gives some warrant for the first hand reading.

Mark 11, 33 οιδομεν of the first hand was corrected to οιδαμεν.

Luke 4, 19 the third hand corrected τεθρωμενους to the spelling, τεθραυμενους, of D²; τεθραυσμενους is the regular reading.

Luke 7, 3 third hand changes αντω to αντον after ερωτων.

Luke 7, 22 ειδατε of the first hand is corrected to ειδετε.

Luke 8, 2 of εξεληλυθη the letters ξεληλυθ are in an erasure and by the third hand. The letters are unduly spread, showing that the original writing was longer. The only recorded variant is the pluperfect in Syr cu, Cop.

John 5, 19 the third hand adds the omitted ν of αμην.

John 8, 46 διατι after λεγω omitted by first hand is added by erasing γω, writing γω δι at end of previous line and ατι in the erasure.

John 11, 7 omitted α of αγωμεν is added by third hand.

These are all natural corrections made by an intelligent reader. The corrections at Matthew 24, 32 and Mark 10, 35 almost forbid our thinking that he had another text to use for comparison, while + διατι, John 8, 46, seems to imply knowledge of a corrected text. It is possible that this correction was made by the διορθωτής and that the awkwardness of the writing is due to the depth and roughness of the erasure. The omission of διατι is supported only by 28, (87), 250, Bo (two mss), Syr g (nine mss).

The third hand is written with large, awkward letters. Ornamental dots are heavier, especially on the middle stroke of ε and the cross stroke of θ; also ν and ν are ornamented. The ink is brown but rather darker than the regular hand. It is decidedly later than the original writing, but may be dated as early as the sixth century, possibly the end of the fifth.

(4) Other Hands

Of the fourth hand there are but four instances:

Luke 17, 1 ον for οναι is corrected to ονε.

John 6, 53 omitted μη is added.

John 9, 6 omitted ο of τον is added a little below and smaller.

John 9, 23 ειπον is changed to ειπαν.

These are all corrections by a reader and were not drawn from acquaintance with another ms. The letters are very awkward in

shape: Coptic μ is used. The ink is jet black. The corrector was certainly not in the habit of writing in uncials, so it would be useless to attempt to date him on the basis of the forms of these few letters. We have, however, seen that black ink was used in the Deuteronomy-Joshua ms in the sixth century and later; so we may safely date this hand later than the third hand.

The first quire of John I have excluded from the discussion thus far, as the hands are all different. To avoid confusion I name them α , β , and γ , instead of first, second, and third.

In this quire there are four cases of letters crossed out. The following three were certainly deleted by hand α : 2, 16 \circ between μ and η of $\mu\eta$; 2, 24 \circ before $\epsilon\alpha\tau\tau\circ\nu$; 4, 10 α between τ and \circ of $\alpha\tau\tau\circ\nu$.

In 4, 22 $\circ\circ\kappa$ for $\circ\kappa$ is corrected by crossing out the second \circ and writing ν above it. This is surely not hand α . In 1, 33 the same hand corrected $\circ\tau\circ\tau$ to $\circ\tau\circ\tau$ by writing ν above. In 3, 15 $\zeta\omega\nu$ is corrected to $\zeta\omega\eta\nu$ by changing ν to η and adding ν above. In 3, 22 ι is written above to change $\epsilon\circ\circ$ to $\epsilon\circ\circ$.

These four changes I refer to hand β . The noticeable characteristics are the angularity and narrowness of the letters. The ink is of the same shade.

In 1, 13 the first two letters of $\sigma\alpha\rho\kappa\circ\kappa$ stand in an erasure; the ink is darker and the α both angular and broad. It was certainly not written by hand β and probably not by hand α , yet it is of the same general style and so not much later. The fact that none of the hands bear any resemblance to the hands in the remainder of the ms proves that all date from a time before the quire became a part of the ms, or that the whole quire is later than the fourth hand of the ms; I incline to the first alternative, for it does not seem likely that three different scribes would have busied themselves with the first quire of John and yet have left no mark in the rest of the ms.

I have above, on p. 2, referred to the three hands in which the subscription to Mark was written. These may now be numbered 5, 6, and 7; nos. 5 and 6 are semi-cursive of the fifth century and in light brown ink; no. 7 is a similar but ruder semi-cursive in jet black ink. An eighth hand wrote across the top of the same page (372 of the ms) certain words of which $\cdot\cdot\lambda\lambda\circ\sigma\nu\omega\circ$ or $\cdot\cdot\lambda\lambda\circ\sigma\nu\omega\circ$ is still legible. The ink is pale brown and the forms of the letters most crude. I have found no explanation for the note.

The regular subscriptions to the four gospels are *εναγγελιον κατα μαθθεον, κατα ιωαννην, εναγγελιον κατα λουκαν, εναγγελιον κατα μαρκον*. All are preceded by a simple ornamental division, identical for Matthew, John, and Luke, but larger for Mark. The subscriptions are all by the first hand and of the regular size of letter.

At the beginnings of the Gospels, crowded near the top of the page, stand the usual titles, [*εν*] *αγγελιον κατα μαθθεον, εναγγελιον κατα ιωαννην, εναγγελιον κατα λουκαν, εναγγελιον κατα μαρκον*. In spite of slight variations it is manifest that the titles of Matthew, Luke, and Mark were written by the same hand, who was not the scribe of the ms, though there seems to be a tendency to imitate the regular hand in a few letters. The smaller size, varying slope, and characteristic forms of certain letters have caused me to assign these three titles to the second hand, though I recognize that the identification is somewhat doubtful. Those who accept this view must admit that the *διορθωτής* was consciously or unconsciously influenced by the forms of some letters on the page before him as he wrote. The writer of the title to John is even more doubtful. Yet we may venture the assertion that it was not by the scribe of the first quire nor by either of its correctors. I base this view not only on the style of writing, but still more on the lighter shade of the ink and its apparent escape from the severe wear which the ink on the two outside pages of this quire has suffered. It seems clearly later than the original writing of the quire. It bears, to be sure, a certain general resemblance to the regular hand of the quire, but one feels that it is only imitative and not very well done at that. The almost complete absence of ornamental dots on the letters distinguishes it sharply from the regular hand of the quire. In fact, in this regard it stands on a par with the regular hand of the whole ms. The variations in slope, smaller size, and shapes of *ω, τ, ν, λ* remind us of the *διορθωτής*. The title would be most easily explained by supposing it written in a hand striving to imitate the writing of that quire; as the other titles are rather imitative, this assumption would suggest the *διορθωτής* as the writer, a decision that we cannot accept until the question of relative age of the two parts of the ms has been settled. It may be of interest to note that the word *εναγγελιον*, where it occurs in the text and subscription, measures approximately $1\frac{1}{4}$ inches in length each time, while in the titles it measures about an inch each time. In the title of John it measures $1\frac{5}{16}$ of an inch, thus

approximating the work of the $\deltaιορθωτής$.¹ We may also note that the last letters of *ιωαννην* in the title have offset or printed across on to the opposite page. This may have been caused by closing the book before the title was dry, or a little moisture or decay may have caused these letters to print across. The marks on the opposite page feel a little smoother than the ordinary offset.

The quire numbers are all by the regular hand except Θ, of the first quire of John. This is smaller and in paler ink. It is probably by the same hand as the title of John.

¹ Cf. Amer. Jour. of Arch. vol. 13, p. 130 ff., for plates and further discussion.

IV. THE PROBLEM OF THE TEXT

THE solution of the text problem of W has been much impeded by the inadequacy of the textual material in the critical editions and the impossibility of explaining its peculiarities on the basis of the text theories generally accepted. It was a common occurrence to find in the Tischendorf apparatus al 2, al 3, etc., as the chief authorities for noteworthy variants of W. This seemed at first much more disconcerting than to find no authorities cited, yet in the end I found that the two conditions were often not different, for Tischendorf might have taken from the older editions cursive ms authority for many readings, which he left unmentioned. The inadequacy of any one critical edition, and the danger in omitting from consideration the minuscule mss and the variants in the versions, is well illustrated by the fact that a comparison of W with the apparatus of Tischendorf left unexplained nearly five hundred important variants in the gospel of Mark alone. Through the use of the minuscule mss and the early versions this number of unsupported readings has been reduced by nearly three-fourths. Furthermore, a comparison of the readings of W with von Soden's results, as shown in his prolegomena, convinced me that Tischendorf and Westcott and Hort had built on a false foundation. Von Soden's earliest form of the Antioch recension (K¹) pointed so plainly in Matthew to W as its oldest and best representative, and his Hesychian recension (H) agreed so closely with W in Luke 1–8, 12, that I could not hesitate to accept his results, at least up to that point. The matter was made more certain by the fact that the corrections of first and second hands showed plainly that these recensions had been corrected into an older style of text in our ms or its parent (cf. pp. 31 and 36). That there was another, probably older, recension connected in some way with Origen is also likely, but that assumption does not seem sufficiently to explain all the divergences of the "Western Texts" of Westcott and Hort. Harris,¹ Chase,² and especially Hoskier³ have, I be-

¹ Codex Sangallensis, Cambridge, 1891; Study of Codex Bezae, Cambridge, 1891.

² Old Syriac Element in the Text of the Codex Bezae, London, 1893; Syro-Latin Text of the Gospels, London, 1895.

³ Genesis of the Versions, London, 1910–1911.

lieve, started on the right path here. Enough has been done so that it may be considered as settled that the peculiarities of the so-called Western text (von Soden's I) are closely allied to the early versions. My comparisons with the text of W, especially in Mark and the early part of John, establish this intimacy most clearly. Only rarely did I fail to find authority for W's "special" variants in some one of the versions, Syriac, Latin, Coptic, Gothic, Armenian, or Ethiopic. In the cases where I failed I generally attributed it to the inadequacy of the textual apparatus in the versions or to the insufficiency of my own acquaintance with all these languages. Harris (*op. cit.*) first showed the extent of Latin reaction on the Greek text in the bilinguals; Chase (*op. cit.*) followed with a more elaborate proof of the Syriac influence, which though adequate on the main theme claimed too exclusive an influence of Syriac. It remained for Hoskier to reconcile the conflicting ideas by assuming the early existence of trilinguals, in which there might be influence of more than one version on the Greek text at the same time. In my article in the Amer. Jour. of Phil. vol. 33, pp. 30 ff., I hesitated to accept this theory in full on the ground that it was barely possible to explain the textual conditions on the basis of bilinguals alone, and that no proof of the early existence of trilinguals was known to us. Yet even in the few weeks of study since that article new evidence has come to view, and doubtless more lies hid in the Church literature. We may note first Auxentius, 305-306 (Streitberg, Gotische Bibel, xvi), concerning Ulfilas: *Grecam et Latinam et Goticam linguam sine intermissione in una et sola ecclesia Christi predicavit . . . qui et ipsis tribus linguis plures tractatus et multas interpretationes volentibus ad utilitatem et ad aedificationem sibi ad aeternam memoriam et mercedem post se dereliquit.* This does not state that Ulfilas completed or used a trilingual version, but that he used all three versions. That these were, however, combined in a trilingual may now be assumed, and I feel sure that with the new material available scholars will be able to prove that the Gothic version was made from a Greek-Latin bilingual and that it existed for a long time parallel to a Latin version at least, of which the best-preserved example is Old Latin f.

A much more decisive passage occurs in Ibn al-Assal's (1252 A.D.) introduction to his Arabic version of the Gospels.¹

¹ My attention was called to this reference by Professor Worrell of the Hartford Theological Seminary.

I quote from Professor MacDonald's translation¹ in *Estudios de Erudicion Oriental*, 1904, p. 386: "I have seen in Cairo a codex of the Psalms in three columns, Coptic, Greek, and Arabic, and in Damascus also a codex of the Psalms in three columns, Syriac, a transliteration of Greek, and Arabic." On page 385 Ibn al-Assal mentions a Greek-Arabic bilingual of the Gospels, and on page 387 refers to a Coptic-Arabic Bible. On page 389 he states that his translation has a Coptic interlinear over all words which are doubtful or difficult. Furthermore, there is now on exhibition in the British Museum (Harl. 5786) a trilingual Psalter, Greek, Latin, and Arabic, of a date before 1153. Mr. Hoskier writes me that the Greek forms the first column and the Latin the middle, and that the two correspond line for line. This evidence does not, to be sure, prove that there were trilingual mss of the Gospels; but the fact that a trilingual of the Psalms still exists and that such mss were perhaps frequent in the thirteenth century, when they must have been relatively unnecessary, and that the known examples included Syriac-Greek as well as Greek-Latin columns, gives us a most convincing suggestion as to what must have been the condition in the earlier times when the peoples of the East were bilingual or even trilingual. We know that bilingual (Greek-Syriac) inscriptions were common in Syria (cf. Mommsen, *Prov. Rom. Emp.* vol. 2, p. 96), and Latin also must have gained a foothold in the larger cities and garrison towns. In Egypt the conditions are known to have been quite similar. The absolute necessity of having Syriac and Coptic versions of the New Testament in spreading Christianity among the peoples of those regions will be felt by any one who has ever observed the enthusiasm with which a speaker in their own tongue is greeted by the Germans in Wisconsin, the French in Quebec, and still more the common people in Wales, though all of these understand English.

We may be sure that the rapid spread of Christianity over the Roman world was caused by or accompanied by the translation of the Gospels into the chief languages of the Empire. Yet Pliny, Ep. 10, 96, tells us that Bithynia was overrun by it before 111 A.D., and Tacitus, Ann. 15, 44, that it was widespread in Rome before 65.

The question of the date of the earliest translations of the New

¹ From *Brit. Mus. Orient.* 3382.

Testament is still undecided, but I have no hesitation in taking the side of those who claim the earliest date. That the translations into Syriac and Latin were the earliest has been generally conceded, but some have tried to put the date late in the second century. The real difficulty with such an assumption, aside from its incompatibility with the rapid spread of Christianity before that date, is the impossibility of explaining the age, frequency, and wide distribution of N. T. text corruptions, which are best assigned to bilingual or translation influences. Peculiarities characteristic of the bilinguals headed by codex D and by the Old Latin and Old Syriac mss are now found in W, an old Greek ms of Egypt, and have long been known in Irenaeus and other church fathers of his time and earlier. The characteristic features of this type of text were well established and widespread before 150 A.D., and to those who find the most acceptable explanation in the use and influence of the versions, as I do, there can be no doubt about the early date of the first New Testament translations. Even in the case of the Coptic translations the trend is now towards the earlier date; cf. Bousset, *Text. u. Untersuch.* vol. 11, p. 95. On pages 903 ff. of his *Prolegomena von Soden* states that mss ~~N~~ and B show influence of the Sahidic translation and, while he assumes that the Bohairic version was made later, he notes instances where the Bohairic version shows variants plainly older than Sahidic and the related ~~N~~ and B. Hoskier upholds the early date of both the Sahidic and Bohairic versions; cf. his *Genesis of the Versions and Concerning the Date of the Bohairic Version*, London, 1911.

The date of the Sahidic version has now been definitely placed before 300 by the discovery and publication of a ms of Acts in that version, which has been dated before 350 by Dr. Kenyon on the basis of a subscription in a cursive Greek hand of that date; cf. page lv in the introduction to Budge's *Coptic Biblical Texts in the Dialect of Upper Egypt*, London, 1912. Budge also notes that the version of Acts in question was not an original translation from the Greek, but because of transcription errors must be considered a later copy. We thus gain no definite date for the Sahidic version, but 300 may now be considered the *terminus ante quem*.

Another equally important and difficult question is the character and amount of influence of Tatian's Harmony of the Gospels. Did it influence or was it influenced by the Old Syriac version?

Of recent works Burkitt, *Evangelion da Mepharreshe*, von Soden, *Die Schriften des Neuen Testaments*, p. 1536, etc., and Vogels, *Texte und Untersuchungen*, vol. 36, 1a, have made the earliest Syriac translation dependent on Tatian's *Diatessaron*. Vogels even supposes a Latin version of Tatian, which influenced the Old Latin version or versions, and thus explains the close relationship of the Syriac and Latin translations. His work is able as well as elaborate and will be of value to scholars because of his long lists of "harmonistic" errors catalogued on pp. 63 to 106. To me he seems both to exaggerate the harmonistic influence and to err in his fundamental assumption that all harmonistic errors must be referred to the influence of Tatian's *Diatessaron*. Every one knows how easy it is for us to remember the Lord's prayer according to Matthew, while few can repeat the original form in Luke. The ancient Christians, both readers and scribes, knew their Gospels far better than we, yet they also would have remembered the words of Christ and the story of his life in a form which omitted or harmonized the differences in the accounts given in the four Gospels. Such a reader or such a scribe was sure to make corrections in his copy of the Gospels, especially in the period before the end of the second century, when the New Testament canon had not been formed and the written word was not yet so rigidly adhered to as in the Old Testament. The early established habit of collecting parallel passages for lectionary use aided this harmonistic tendency. There can be little doubt that Tatian's *Harmony* had an influence on the separate Gospels in those regions of Syria where it was used, but it certainly was not the cause of all harmonistic errors in mss both east and west. Hoskier, *Genesis of the Versions*, chapters iv and xii, has gathered many examples showing that the first Syriac translation of the Gospels was prior to Tatian,¹ and I shall note a few others in the discussion below. If this view is correct, the excessive exaltation of Tatian's *Harmony* rests on a very insecure foundation.

This outline of the current controversies on matters affecting the New Testament text does not aim or hope to settle the questions under discussion, but has been introduced in order that terms to be used later may be intelligible and the evidence of W placed on the proper side in these various controversies.

As it has already been seen that there are noteworthy differ-

¹ Cf. also Amer. Jour. of Phil. vol. 33, p. 35.

ences in the different parts of W, I shall discuss the text of each Gospel separately. The proof that such a course was necessary will appear from the different results arrived at in the different Gospels.

I. MATTHEW

In the discussion of first and second hand corrections to Matthew, pp. 31 ff., we found that practically all of the corrections agreed with the Antioch recension, sometimes supported by the Hesychian, but that the first written forms were always found in the version tradition. We can add to this evidence of a revision in the parent of W.

1) In 2, 6 *τη ιονδα* stands for *γη ιονδα*. This might be a scribal error of *τ* for *γ*, but our scribe has no tendency in that direction. It seems more likely that the parent ms had *της ιονδαιας* with D 61, a b c f ff₂ g₁ q, which was corrected by delete marks to *της ιονδαιας*. With this form before the eye of the scribe it would make little difference if the *τ* had been corrected to *γ*, his tendency would be to write *τ*.

2) In 3, 6 +*παταμω* for *ποταμω* looks like a cursive gloss. Confusion of *a* and *o* is not a natural fault of our scribe.¹ The addition belongs to the Hesychian recension, though it has support in the version tradition also.

3) In 8, 29 the conflate reading *απολεσαι ημας και προ καιρου βασανισαι* occurs. The regular reading is *προ καιρου βασανισαι ημας*, while only Bo, Eustathius, Orosius, Augustine, and Ambrosius support *απολεσαι ημας*. Vulgate D shows this as an addition, but deleted. It seems that *προ καιρου βασανισαι* was written above *απολεσαι* as a correction in the parent of W; as the delete marks were not used, some reader, or our scribe, considered it an addition and inserted a *και*. The error *απολεσαι* was perhaps harmonistic in its origin; cf. Mark 1, 24; Luke 4, 35.

4) In 12, 16 W combines the regular reading *και επετιμησεν αυτοις* with the substitute *δε ους εθεραπευσεν επεπληξεν αυτοις* of D 1, a b c ff₂ h k. The same explanation applies as in example 3.

5) In 17, 9 W has *καταβενοντων* for *καταβαινοντων αυτων*. We may compare *καταβαινοντες* of D and *descendentes* of d; cf. also e. The correction of the parent of W was evidently careless, as *αυτων* was not inserted when the change was made requiring it. But

¹ Cf. above, pp. 20-26.

compare Mark 14, 22 *εσθιοντων* alone; the genitive absolute developed as ablative absolute in Latin; cf. Moulton, p. 74.

6) In 18, 7 W adds *εκεινω* of the Antioch recension before *οναι τω ανω* instead of after it; *εκεινω* is omitted by ~~N~~ D F L 1, 22, l. 184, d g, aur Vulg Syrr Bo Clementine Ep., Cyr. Basil. Aphr. Anast. Hier. It is clear that *εκεινω* was added to make the text conform to the Antioch recension, and the fact that it comes two words too early indicates that it was a gloss between the lines or in the margin of the parent. Old Latin r₂ has the order *vae huic homini*, which is indeed a Latin order, but no other Latin ms changes from the Greek order.

7) In 23, 25 W has *ακρασιας αδικειας*, where the scribe copied his original so accurately that he did not add the connective necessary to make a conflate reading, as was done in Syr g. As in examples 3 and 4, we find the Antioch reading *αδικειας* placed last, its natural position if the other reading stood on the line in the parent and this was added between the lines or in the margin. The reading *ακρασιας* is supported by both the Hesychian recension and the version tradition.

8) In 27, 41 W reads *φαρισαιω* (= *φαρισαιων* of D 63, 64, 1. 2, l. 7, l. 9, l. 12, l. 36, l. 47, l. 183, l. 253, Syr S, Old Latin, and Cassiodorus). This has been explained on p. 22 as a possible scribal omission of *v*, but the omission may also have been occasioned by a correction inserted between the lines or in the margin of the parent ms. At the end of a line *v* was shown by an abbreviation mark, which was easily obscured by anything written above.

Cumulative evidence of this sort can never be quite conclusive, but we may, I think, assume that there was an ancestor of W, which had been corrected. It does not seem necessary to suppose more than one corrector, for all except one or two of the changes can be accounted for on the basis of accommodation to the Antioch recension. This conclusion does not force us to think previous readers incapable of making changes in their copies, but simply says that this plain evidence of recent correction points to a single corrector. Furthermore, the fact that most of this evidence is drawn from changes by first and second hands indicates that the corrections were made in the parent of W and not in some more remote ancestor. With a second or third copying many, if not all, of these inconsistencies would have been removed. That the

corrector aimed to make the text conform to the Antioch recension is borne out by the study of the text.

To avoid evidence liable to deceive, variants which are purely orthographical or grammatical have been treated under a previous head and will be, so far as possible, excluded here, even in cases where W has notable support for its mistakes. It has seemed that these peculiarities indicate rather the date and nationality of the scribe, or even the character of Hellenistic Greek, but not direct ms affiliation.

With these deductions there remain 1505 notable variants in Matthew, of which 1205 belong to the Antioch recension. It is furthermore the oldest type of the Antioch recension, viz. the K¹ type of von Soden, of which the best mss previously known are Ω S V. The special peculiarities of the later or revised types of the Antioch recension are not found in W.

It remains to determine the text form on the basis of which this corrected type of text was produced, and the 300 text variants opposed to the Antioch recension may be supposed to contain evidence on this question. I cite first those variants which have good uncial support, giving in each case all the authorities known to me for the reading:

- 1, 22 —τον before κυριον=Σ B C D Z Δ 1, 33, 127*;
- 2, 15 —τον before κυριον=Σ B C D Z Γ Δ Π al;
- 2, 17 δια for υπο=Σ B C D Z, 33, 61, 71, 73, 125, 131, 157,
1. 63, OL Vulg Syrr Chr;
- 2, 22 τον πατρος αντον ηρωδον¹=Σ B C Eth;
- 3, 1 δε for και=Σ B C U Γ 1, 33, etc. OL Vulg Sah Bo
(ten mss) Syrr;
- 3, 3 δια for υπο=Σ B C D 1, 13, 33, 124, 157, 209, 700, OL
Vulg Sah Bo;
- 3, 4 ην αντον=Σ B C D 1, 209;
- 3, 10 —και (1)=Σ B C D^{sup} M Δ 4, 124, 314, 471, 700, d Syr
cu g, Sah Bo Or Ir (OL Vg);
- 3, 11 υμας βαπτιζω=Σ B 1, 13, 33, 209, 700, ff₁ g₂ l m Vulg
Just Clem Or Cyr Cyp Tert;
- 3, 12 (αποθηκην) + αντον= B E L U 7, 9, 38, 52, 53, 58, 60,
157, 220, 224, 235, 236, 242, 253, 436, b ff₁ g, m Vulg
(B T X* Z*) Syrr Arm Eth Sah (P. S.) Cyr Ambr;

¹ Variants cited without explanatory remarks are regularly transpositions, or variations in form or spelling.

- 3, 16 εὐθυς ανεβη=Σ B D^{sup} I, 127, 243, 435, 700, OL Vulg
Syr cu g, Sah Bo Eth Hipp Chr Hil Op;

4, 3 ο πειραζων ειπεν αυτω=Σ B I, 13, 33, 124, 157, 209, 700,
ff, h k l Vulg Sah Bo Syr g Arm Eth Chr;

4, 9 σοι παντα=Σ B C* Z I, 21, 33, 209, 335, 435, l Vulg Or
Chr;

4, 16 σκοτια=Σ^b B D Or;

4, 16 φως ειδεν=Σ B C I, 13, 33, 124, 209, 238, 240, 250, OL
Vulg Or Eus Chr Cyr;

5, 25 μετ αυτου εν τω οδω=Σ B D L I, 13, 28, 33, 124, 209,
a b c d g, h q Syr cu g, Cop Arm Eth Ambr;

5, 32 μοιχευθημαι=Σ B D I, 13, 22, 33, 124, 209, 237, 238,
253, 259, 1071, Thphil Or Chr;

5, 36 ποιησαι η μελα[ι]ναν=Σ B L a b c f ff, g_{1,2}, h l m Vulg
Cop Arm Eth Chr Cyp Aug;

5, 39 ραπιζει=Σ B Σ 33, 234, 476, 700, l. 48, (Tert);

5, 39 εις for επι=Σ* B 4, 125, 169, 234, 235, 238, 245, 247,
253, 435, 473, 484, l. 184, Dial Eus Bas Chr;

5, 47 το αυτο for οντω=Σ B D M U Z Σ I, 4, 13, 21, 28, 33,
44, 47, 61, 124, 209, 235, 299, 346, 471, 700, al l. 48,
Syr g Arm Eth Go Cyp Lucif Aug;

6, 6 ταμιον=Σ D, l. 47 (cf. B E L etc.);

6, 10 -της=Σ B Z Δ I, 22, 406, Clem Or Chr;

7, 6 καταπατησουσιν=Β C L X 33, 485, δ;

7, 10 αιτησει=Σ B C L Δ 33, 475, l. 184;

7, 24 αυτου την οικιαν=Σ B C Z I, 33, 471, Sah Bo Or;

7, 26 αυτου την οικειαν=Σ B Z Σ I, 700, Sah Bo;

7, 28 ετελεσεν=Σ B C Z² Γ I, 2, 33, 68, 73, 99, 122*, 124, 127,
470, 476, 482, 485, 700, l. 44, l. 183, Or Chr;

8, 13 -και (2)=Σ B 99, 251, a b g_{1,2}, h k q Syr cu g, Sah Bo
Ir Chr;

8, 27 αυτω υπακονουσιν=Σ B I, 33, Eus Chr;

8, 32 -των χοιρων (2)=Σ B C* M Δ I, 13, 33, 115, 118, 124,
142, 157, 299, 471*, OL Vulg Syrr Sah Arm Eth Go;

8, 34 ινα for οπως=Β (cf. Latin Sah Bo);

9, 2 σου αι αμαρτιαι=Σ B C Δ* I, 4, 5, 6, 7, 8, 9, 14, 33, 38,
64, 209, l. 50, Or Chr;

9, 8 εφοβηθησαν=Σ B D I, 22, 33, 59, 118, OL Vulg Sah
Bo Syr g Eth Hil Aug;

9, 11 ελεγον for ειπον=Σ B C L I, 21, 33, 115, 118, Cyr;

- 10, 12 (*αυτην*) + λεγοντες ειρηνη τω οικω τουτω=Σ* D L Φ 1,
4, 22, 99, 209, 237, 259, l. 4, l. 7, l. 18, l. 19, l. 49, l. 184
al OL Vulg Arm Thphil Hil (cf. Luke 10, 5);
- 10, 13 εφ for προς=Σ B 243, Syr S g Eth Chr (cf. Luke
10, 5);
- 10, 23 ετεραν for αλλην=Σ B 33, 265, Or Petr Ath Cyr Chr
Thdrt;
- 10, 28 αποκτεννοντων=Σ C D U Γ Δ Π** 1, 72, 106, 247, 475,
476, 485, 700, l. 49 al;
- 10, 28 φοβεισθαι=Σ B C 21;
- 10, 31 φοβεισθαι=Σ B D L 1, 13, 33, 118, 157, 209, l. 36, l. 70,
Or Cyr;
- 10, 33 καγω αυτον=Σ B D Δ 1, 32, 33, 44, 73, 86, 127, 237,
300, l. 34, l. 60, al OL Vulg Syr cu S Arm Go Or
Cyr Chr;
- 11, 2 δια for δνο=Σ B C* D P Z Δ 33, 124, d q Syrr Arm Go;
- 11, 5 + και (3)=Σ B D L P Z Δ 1, 13, 28, 122, 300, 478, a b
d g, k l q Vulg (D J L) Syrr Arm Go;
- 11, 9 προφητην ιδειν=Σ* B Z Or Chr;
- 11, 16 καθημενοις εν αγοραις=Σ B C D L M Z Δ Σ Φ 33, 106,
124, 157, 238, 243**, 299, 300, 346, 700, l. 48, l. 49,
l. 184, al OL Vulg Chr;
- 11, 19 εργων for τεκνων=Σ B* 124, Sah (111) Bo Syr g h
Arm Eth Pers Hier;
- 11, 23 μη . . . νψωθηση=Σ B C D L 1**, 22, 42, a b c d ff, g,
k l Vulg Syr cu Bo Arm Eth Ir Hier;
- 11, 23 - τον=Σ B D Δ 157, 243, 478, l. 184, Bo Caes Chr;
- 11, 26 ενδοκεια εγενετο=Σ B 1, 33, k Vulg (Wurz J P*) Bo Ir;
- 12, 10 - ην την=Σ B C k l Vulg Bo Syr cu Eth;
- 12, 10 θεραπευσαι=Σ D L 106;
- 12, 22 - και (4)=Σ* B D 1, 77, 124, 201, 246*, 252*, 253,
262, 479, 480, l. 49, l. 184, OL Vulg Sah Bo Syr cu
Arm;
- 12, 29 αρπασαι=Σ B C* X 1, 238, l. 49, l. 184, a;
- 12, 32 τουτω τω αιωνι=Σ B C D fam 1, fam 13, al mult Or;
- 13, 2 - το=Σ B C L Z Σ 1, 4, 18, 33, 124, 237, 201, 241, 242,
248, 252, 253, 435, 479, 480, 700;
- 13, 3 σπειραι=Σ D L M X fam 1, 4, fam 13, 28, 99, 237, 243,
l. 49, l. 184, al Or Chr Thphil;
- 13, 34 ονδεν for ονκ=Σ* B C M Δ 4, fam 13, 47, 50, 106, 131,

- 235, 238, 299, 300, l. 4, l. 18, l. 48, l. 49, l. 184, f Syr h Arm Clem Or Chr;

I3, 55 ονχ=Σ B C M Δ Σ 33, 237, 244, 299, 472, 700, Or Eus Bas Cyr;

I4, 19 τον χορτον=Σ B C* I Σ Φ 1, 22, 33, 106, 124, 157, 245, 481, 700, l. 27, l. 44, Syr h Bo Arm Or;

I4, 22 -ο τις=Σ B C* D I P Δ Θ fam 1, 4, 33, 106, 124, 238, 472, al d e f ff, (Vulg) Syr cu g h j Bo Arm Eth Or;

I4, 25 την θαλασσαν=Σ B P Tc Δ Θ Φ 1, fam 13, 22, 238, 700, l. 27, Or;

I4, 28 ελθειν προς σε=Σ B C D Δ Θ Σ Φ 1, fam 13, 33, 157, 238, l. 47, OL (Vulg) Syrr Sah Bo Arm Eth Eus;

I4, 34 επι for εις=Σ B C D Tc Δ fam 13, 33, 157, 238, 245, Syr h Chr;

I4, 34 + εις before γεννησαρετ=Σ B D Tc Δ 33, Syr cu h Arm;

I5, 5 τιμησει=Σ B C D E** Tc Δ Θ Π** 1, 3, 9, fam 13, 33, 73, 225, 471*, 481, l. 184, Lat Cyr Or;

I5, 31 + και before χωλονς=Σ B C D M P Δ 1, 4, fam 13, 157, l. 184, d f k Vg (J) Syrr Bo Eth;

I6, 19 κλειδας=Σ* B* L Or;

I7, 3 συνηλαλουντες μετ αντον=Σ B 1, ff_{1,2} q Syr cu g Sah Bo Eth Or Cyr Chr;

I7, 10 - αντον=Σ L Z 1, 33, 124, 700, OL Vulg Sah Bo Arm Or;

I7, 11 - τις=Σ B D L Z 1, 33, 237, l. 13, l. 15, l. 184, OL Vulg Syrr Sah Bo;

I7, 11 - αντοις=B D 33, 124, 700, a b c d e ff₂ Vulg (A H Q) Sah Bo;

I7, 11 - πρωτον=Σ B D 1, 22, 33, 435, 700, l. 184, OL Vulg Sah Bo Syr cu Arm Hil Aug;

I8, 28 - μοι=Σ B D L Π 1, 33, 114, 700, l. 184, OL Vulg Sah Bo Eth Or Dam Lcif;

I9, 3 - οι=B C L M Δ Π Σ 1, 4, 33, 72, 237, 238, 242, 248, 253, 700, l. 184, Bo Dam;

I9, 14 (ειπεν) + αντοις=Σ C D L M 77, 89, f g_{1,2} 1 Vulg Syrr Sah (111) Bo Eth Chr;

22, 5 οι bis=Σ B C* L Σ 1, 22, 33, 69, 124, 346, 238, 700, l. 15, Or;

22, 27 - και=Σ B L U Δ Π* 1, 2, 71, 72, e Syr cu Sah Eth Vulg (T);

- 22, 32 $\theta\epsilon\sigma$ (5) = **Σ** B D L Δ 28, 33, 67, 122, l. 184, OL Vulg
Syr cu g h Sah Bo Or Ir Hil Eus Chr;
- 23, 4 δε for $\gamma\alpha\rho$ = **Σ** B L M Δ Π 1, 33, 71, 72, 106, 209, 237,
299, 473, l. 184, al a b c ff_{1,2} g_{1,2} l q (Vulg) Syr h Sah
Bo Op;
- 23, 8 $\omega\chi\varsigma$ = **Σ** B D E** L Θ^b Π fam 1, 22, 71, 124, 253, 433,
474, l. 25, l. 29, al OL Vulg Syrr Sah Bo Arm Eth
Pers Bas Chr Cyp;
- 23, 34 $\kappa\alpha\iota$ (3) = **Σ** B M Δ Π fam 1, fam 13, 33, 72, 114, 157,
482, e q (Vulg) Syr S g Arm Or;
- 23, 37 $\alpha\nu\tau\eta\varsigma$ = **Σ*** B^{mg} D M Δ 33, 258, l. 48, Clem Or Cyr Eus
Thdrt;
- 24, 31 $\phi\omega\nu\eta\varsigma$ = **Σ** L Δ fam 1, 56, 57, 58, 106, 700, l. 184,
e Syr S g Bo Arm Eus Or Cyr Chr Thdrt
Cyp;
- 24, 42 $\eta\mu\epsilon\rho\alpha$ for $\omega\rho\alpha$ = **Σ** B D I Δ Σ 1, fam 13, 33, 115, 157,
238, d f ff₂ Syrr Sah (Bo) Arm Ir Hil Cyr Ath (cf.
r₂ e Vulg D E R, etc. Eth);
- 24, 45 $\omega\iota\kappa\epsilon\tau\iota\alpha\varsigma$ for $\theta\epsilon\rho\alpha\pi\epsilon\iota\alpha\varsigma$ = B I L Δ Π* fam 13, 33, 42, 63,
114, 253;
- 25, 27 $\tau\alpha\alpha\rho\gamma\nu\rho\iota\alpha$ = **Σ*** B 700, Syr h Sah (8);
- 25, 32 $\alpha\phi\omega\tau\iota\sigma\epsilon\iota$ = **Σ*** L Δ fam 1, 157, 472, Cyr Thdrt;
- 26, 36 ($\mu\alpha\theta\eta\tau\alpha\iota\varsigma$) + $\alpha\nu\tau\omega\iota\varsigma$ = **Σ** A C D fam 1, 237, 240, 253,
433, l. 44, l. 46, al OL Vulg Bo Syrr Eth Hil;
- 26, 38 $\omega\iota\bar{\varsigma}$ = **Σ** A B C* D I L fam 1, fam 13, 33, 470, b c
d ff_{1,2} g_{1,2} l q Vulg Syr g Sah Bo Arm Eth Chr;
- 26, 45 $\tau\omega$ = B C L 2, 6, 102, 142*, 201, 482, 543, Chr;
- 27, 46 $\epsilon\beta\omega\eta\sigma\epsilon\nu$ = B L Σ 33, 69, 124, 700, Vulg;
- 27, 51 $\alpha\pi$ for $\alpha\pi\omega$ = B C Θ^b 102;
- 27, 56 $\iota\omega\sigma\eta\phi$ = **Σ*** D L 59^{mg}, 69**, 157, l. 55, OL Vulg Syr S
h Sah (4 MSS) Bo Eth Eus Or;
- 28, 4 $\omega\varsigma$ for $\omega\sigma\epsilon\iota\varsigma$ = **Σ** A B D L Δ fam 1;
- 28, 9 $\omega\varsigma \dots \alpha\nu\tau\omega\iota\varsigma$ = **Σ** B D 33, 69, 142*, 237, 435, 700,
l. 15, l. 17, l. 184, al a b c d e ff_{1,2} g_{1,2} h l n mol Vulg
Sah Bo Syrr Arm Pers Or;
- 28, 15 $\tau\omega\iota\varsigma$ = **Σ** B*;
- 28, 19 $\omega\iota\varsigma$ = B Δ Π Σ Φ fam 1, fam 13, 33, l. 184, etc. c e f
ff_{1,2} g_{1,2} q Vulg Syrr Sah Bo (12 MSS) Arm Eth;
- 28, 20 $\alpha\mu\eta\omega\iota\varsigma$ = **Σ** A* B D 1, 22, 33, 102, 240, 244, l. 53, d e
ff_{1,2} g_{1,2} h l n q Vulg Sah Bo Chr.

The great majority of these ninety-nine readings are quite probably correct, and so have less weight in proving ms affiliation. Yet I have gathered these in one group because they seem to point somewhat toward the Hesychian recension. It will be noted that one or more accepted members of the Hesychian group (B C L Z Δ 33) are found in support of each of these readings. But the total of one hundred variants in the whole of Matthew is not very imposing, and we can increase the number only by adding readings which belong also to the Antioch recension, a most questionable assignment in view of the excessive number of undoubtedly Antioch readings in Matthew. But the case for the Hesychian influence on our ms in Matthew is still weaker, for examination shows that some 90 of these 99 variants have good non-Hesychian support, such as D, fam 1, fam 13, 157, 700, the lectionaries and versions. There are few cases left and the variants involved are not striking enough to countenance our assuming direct Hesychian influence, though some scribe or reader may have incidentally inserted a correction of that type. The mss (omitting the Hesychian) and versions to which W shows the most similarity are the following: fam 1, D, fam 13, OL, Syr, Bo, Sah, 700, Eth, l. 184, Arm, 238, 22, 157, 4, 106, 299, 245, 435, 28. We shall find that these closely parallel the relatives of W in that larger group of variants, which find neither Antioch nor Hesychian support. The 201 cases follow:

- 1, 3 $\epsilon\zeta\rho\omega\mu$ bis = Syr S;
- 1, 14 $\sigma\alpha\delta\delta\omega\kappa$ bis = Δ e c f Vulgates (A B Φ F H R T U X Y Z*** Θ);
- 1, 14 $\alpha\chi\epsilon\nu$ bis = Δ D (in Luke) Syrr Bo Arm (= $\alpha\chi\nu$ in Σ fam 1);
- 1, 18 $-\chi\rho\iota\sigma\tau\omega\nu$ = 74, Pers^{pet cod} Max^{dial} Cyr^{com in matth};
- 1, 20 $\epsilon\phi\alpha\eta\ \kappa\alpha\tau\ o\nu\alpha\rho$ = g₂ (Vulg) Hier Anianus^{chr in matth} (cf. r, g₁ aur Sah Bo R^{vg});
- 2, 13 $\phi\alpha\iota\omega\epsilon\tau\alpha\iota\ \tau\omega\ i\omega\sigma\eta\phi\ \kappa\alpha\tau\ o\nu\alpha\rho$ = l. 184, f Bo (Chr);
- 3, 17 $\epsilon\kappa\ \tau\omega\ o\nu\alpha\tau\alpha\nu$ = Hebr Evan (Resch Agrapha ap. 4; 47) T^{vg} Syr S cu Diatess Ambr Vig-Tapf Hil and Mark, l. 11, in W l. 184 b c Epiph;
- 4, 6 $\epsilon\iota\pi\epsilon\nu$ for $\lambda\epsilon\gamma\epsilon\iota$ = Β^b Z 157, OL Vulg Sah Bo;
- 4, 13 $\pi\alpha\rho\alpha\ \theta\alpha\lambda\alpha\sigma\sigma\alpha\nu$ = Β^{*} 517; cf. Δ $\pi\alpha\rho\alpha\ \theta\alpha\lambda\alpha\sigma\sigma\alpha\nu$ separated, Hier^{in Ez} Diatess;

- 4, 15 $-\gamma\eta$ (2) = D 71, 230, 478, 485, l. 44, d Vulgates (A F Y);
- 4, 16 $+\tau\eta$ before $\sigma\kappa\sigma\tau\iota$ = D;
- 4, 20 ($\delta\imath\kappa\tau\nu\alpha$) + $\alpha\upsilon\tau\omega\nu$ = K II 252, 253, a b c g, h m R^{vg} Syrr Sah Bo Eth;
- 5, 11 $\delta\imath\omega\xi\sigma\sigma\iota\nu$ = $\aleph\Delta\Sigma$ (D) 543; cf. Luke 6, 22;
- 5, 13 $-\epsilon\tau\iota$ = D OL Vulgates (D E L), Syrr Sah Bo (two mss) Cyp;
- 5, 19 $-\sigma\delta^o\alpha\nu\cdots\cdots\alpha\upsilon\rho\alpha\eta\omega\nu$ = \aleph^* D 12, 15, d g, r, Vulgates (D Turon. 25, S. John Ox. 194) Bo (3 mss) Chr^{in mt 6};
- 5, 21 $\phi\eta\eta\epsilon\eta\sigma\eta\varsigma$ = 477, l. 184 Clem;
- 5, 26 $\alpha\eta$ for $\alpha\nu$ = L 10, 11, 56, 58, 74, 84, 86, 89, 90, 234, 235, 243, 471, 483, 484, l. 49, Colb evg 12, Sah (P. S.);
- 5, 29 $+\tau\eta\eta$ before $\gamma\epsilon\epsilon\eta\eta\omega\nu$ = L 18, 21, 243, 435, l. 13, l. 48, l. 184, Sah Bo;
- 5, 30 $\kappa\eta\psi\eta\nu$ = Δ 21, Syr cu S, Tert;
- 5, 33 $\alpha\pi\delta\omega\sigma\eta\varsigma$ = a b d k (*reddas*) Cypr (*exsolvas*);
- 5, 33 $-\delta\epsilon$ = Sah (108) Bo (two mss);
- 5, 39 $-\sigma\alpha\eta$ (1) = \aleph fam 1, 33, 127, 157, 201, 237, 238, 243, 252, 435, 482, l. 48, l. 49, l. 184, al a f h Vulgates (B* em) Dial Amb Adimant Bas Chr Dam Or;
- 5, 43 $\mu\eta\sigma\eta\sigma\eta\varsigma$ = Σ l. 52;
- 6, 6 $\alpha\pi\delta\omega\sigma\eta$ = Σ l. 183, Syr cu S;
- 6, 20 $-\alpha\eta\delta\epsilon\kappa\lambda\epsilon\pi\tau\eta\sigma\iota\nu$ = k Clem Procop;
- 6, 23 $\epsilon\sigma\tau\iota\nu\sigma\kappa\sigma\tau\iota\sigma\varsigma$ = k;
- 6, 23 tr. η before $\alpha\eta\theta\alpha\lambda\mu\eta\varsigma$ = \aleph^* ;
- 6, 25 $+\eta\tau\iota\pi\eta\eta\tau\iota\alpha\iota\iota$ = B 27, 61, 62, 118, 124, 235, 240, 242, 244, 259*, 435, c f g, h m q gat lux Arm Sah (108, 118) Bo (Or Eus Ath) Mc^{mon} Max;
- 6, 29 $-\alpha\tau\iota$ = 235, 248, g, Basil Theodrt;
- 7, 9 $\epsilon\pi\delta\omega\sigma\eta$ = k Syr cu Cypr;
- 7, 21 $+\alpha\eta\alpha\sigma\cdots\alpha\eta\eta\omega\nu$ = C** Φ 33, 471, OL Vulg Syr cu Cyp Hier Hilar Lup;
- 7, 25 $\pi\eta\sigma\epsilon\kappa\eta\sigma\alpha\iota\alpha\iota$ = Philo, enarr, in cant, 54, 234, and ms 243 at 7, 27;
- 7, 29 $+\kappa\alpha\eta\alpha\eta\phi\alpha\eta\sigma\alpha\iota\alpha\iota$ = C** 17, 21, 33, 471* a c ff, g, h l q (k) Vulg Syrr Eus Hil;
- 8, 10 $\pi\alpha\eta\alpha\eta\delta\epsilon\eta\tau\eta\eta\pi\eta\sigma\alpha\iota\alpha\iota$ = B 1, 4, 22, 118*, 209, a k q (g) gat** dimma Vg (D L) Syr cu S h (Sah) Bo Eth Marcion Ambr Aug;

- 8, 13 ημερα for ωρα = 700;
- 8, 17 + οτι=a b c g, h q mol gat** dimma Vg (D L Q Wurz J, etc.) Syr cu S Sah Bo;
- 8, 18 οχλον πολυν=c g, Syr cu S Sah (4 mss) Arm; cf. B 12, 119, 120, 243, Sah (3 mss);
- 8, 27 (οντος) + o ανοσ=Chr Hil Theodrt;
- 8, 29 εκραζον=489, Bas Macar Epiph (Cyr Athan Eus Chr);
- 8, 30 βοσκομενων=X 243, 472, OL Vg (D E Π^{mg} L Wurz J) Bo;
- 9, 1 ιουδαιαν for ιδιαν=F a g,;
- 9, 10 τελωναι πολλοι=157; (Bo Arm om. πολλοι);
- 9, 13 δικαιους καλεσαι=C* 517, k Pist-Soph Nilus;
- 9, 15 νηστευειν for πενθειν=D 61*, a b c d f ff, g, h l q Syr g h Sah Bo (2 mss) Chr Hil (Arn Aug);
- 9, 27 τω ων εκειθεν=106, T^{vg} Go Diatess;
- 9, 34 — εν=Ν*;
- 10, 8 δαιμονια εκβαλλεται νεκρους εγειρεται=P Δ 28, l. 37, l. 60, Syr h Chr;
- 10, 19 παραδωσονσιν=D G L X 33, 99, 124, 157, 251, 299, 346, l. 13, l. 15, l. 44, etc. (OL) Chr Hil Ambr (= Mark 13, 9);
- 10, 21 τεκνα=49, 64, Or;
- 10, 22 — οντος=Syr S Diatess;
- 10, 24 (διδασκαλον) + αυτους=Ν F M 4, fam 13, 106, 235, 299, 473, 476, 485, l. 13, l. 19, l. 184, al Syrr Sah Bo Arm Eth;
- 10, 31 (φοβεισθαι) + αυτους=M fam 13, 478, a g, dimma Vg (D E L Q R);
- 10, 33 και οστις=Syr cu S;
- 11, 4 ιωαννει=D Δ;
- 11, 9 εξεληνθατε=F (cf. second perfect in Sah);
- 11, 11 οστιν αυτου=C OL Vulg;
- 11, 17 εκλανσασθαι for εκοψασθε=k d Syr cu S Sah Bo;
- 11, 20 + o ων=C K L II fam 1, 4, fam 13, 72, 99, 201, 238, 253, 485, al g, h Vg (B H) Syrr Sah Eth Chr;
- 11, 23 καταβηση=B D OL Vulg Sah Arm Eth Go Ir Caes;
- 12, 1 + εν before τοις=238 (Syr cu S) Sah Bo;
- 12, 1 + τοις before σταχνας=D U 28, 99, 108, 235, 251, 253, 435, 700, l. 15, l. 17, l. 49, Sah Bo;
- 12, 4 ο for ονς=B D 13, 124, a b d k q aur Z^{vg} Syr cu g Arm;

- 12, 5 + εν before τοις = C D 157, l. 48, d Sah Bo Cyr;
 12, 14 - εξελθοντες = Δ 77, 123, 225, 245, l. 184, ff, q;
 12, 20 (ον₁) + μη = (D* adds to ον₂);
 12, 21 επι for εν = 4, 157, 262, Syr cu S (Sah) Eus Chr;
 12, 22 κωφον και τυφλον = L X Δ Σ 1, 4, fam 13, 76, 99, 238,
 247, 700, l. 48, l. 184, Syr g Juv;
 12, 29 διαρπαση = ♀ D G K Π* 1, fam 13, 28, 72, 106, 157,
 201, 253, 472, 700, al Chr;
 12, 40 (εσται) + και = D E F L (4), 27, 76, 142, 182, 236, 243,
 245, 247, 253, 470, 473, 482, al OL Syr cu Bo Or Ir
 Eus Chr Cyr (cf. Luke 11, 30);
 12, 48 - τω λεγοντι αυτω = X dimma E^{vg};
 12, 48 η for και = D a d ff_{1,2}, h k q T^{vg} Bo Arm Tert Aug;
 12, 48 - εισιν = Σ l. 184, c k Tert Aug Ambr;
 13, 8 επεσαν = C 2, 33, 243, all versions;
 13, 19 σπειρομενον = D d Sah (Diatess); cf. Mark 4, 16-18;
 13, 20 (λογον) + μον = X Δ 245, f* Syr h;
 13, 22 (λογον₁) + μον = q (cf. 301);
 13, 23 (λογον) + μον = q 245, Syr g;
 13, 26 - και (2) = D fam 13, 248, OL Vulg (10 mss) Syr cu
 S Sah (Bo);
 13, 30 μεχρις = Φ;
 13, 52 εκβαλει = E G L (472), etc. Probably error of single
 consonant for double, p. 22;
 13, 54 (τοντω) + ταντα και τις = 242 (cf. Diatess);
 13, 55 ιωσης = K L Δ Π fam 13, 28, 157, 237, 238, 240, 243,
 245, 253, etc., k q** Sah (Bo) Syr g h Arm Eth Bas;
 13, 57 επ for εν (1) = 247;
 14, 6 - της = 517 (D) Sah Bo (Chr);
 14, 7 δουναι αντη = K Π 1, 4, 72, 157, 238, 243, 245, 248, 253,
 300, 474, 482, l. 53, colb unus of Wets. ff, Syr cu S
 Sah Bo;
 14, 8 (αντης) + ειπεν = (D OL Vg (D Q dim) Syrr Eth); but
 W conflates with the regular reading φησιν, as also
 g₂ l and Vulgates E P O^{gl} T Z*;
 14, 19 και λαβων = ♀ C* I X 14, 99, 245, 246, 472, 485, l. 184,
 ff₁, h Bo Arm;
 14, 21 - ωστει = Θ 241, 247, OL Vulg Syrr Bo Or;
 15, 2 εσθιονσιν = 9, 248, 346, l. 184, OL Vulg Cyr;
 15, 4 (πρα₁) + σον = C** K L M N U Π Σ Φ (E*) 4, 71, 75**;

- 237, 239, 242, 247, 248, 249, 251, 253, 474, 482, al OL
(Vulg) Syr cu g h Sah Bo Arm Or Ptol;
- 15, 4 ($\mu\eta\tau\epsilon\rho\alpha,$) + $\sigma\omega\nu$ = N 4, 75**, 99, 237, 251, 299, l. 13, l. 48,
OL Syrr Sah Bo Or Ptol;
- 15, 14 $\epsilon\mu\pi\epsilon\sigma\omega\nu\tau\alpha\iota$ = D F Σ Φ 99, 238, 240, 242, 244, 248, 251**,
253, 480, l. 184, etc. d Cyr Bas Chr;
- 15, 19 $\pi\omega\nu\cdot\pi\omega\rho\cdot\mu\omega\chi\cdot\phi\omega\nu\cdot\kappa\lambda\omega\cdot\psi\omega\delta\cdot\beta\lambda\alpha\sigma\cdot$ = L (l. 184) q Cyr
(catech x app);
- 15, 23 $\epsilon\mu\pi\rho\sigma\theta\epsilon\nu$ for $\omega\pi\sigma\theta\epsilon\nu$ = 245;
- 15, 30 $\kappa\omega\phi\cdot\chi\omega\lambda\cdot\tau\omega\phi\lambda\cdot\kappa\omega\lambda\cdot$ = L M Δ 4, 61, 262, 299, (474, l. 184)
q (Vulg) Syr h;
- 15, 32 $\phi\omega\gamma\epsilon\nu$ = q Diates (a b c Ambr);
- 15, 32 – $\omega\omega\tau\omega\nu$ = N 700, Hil Chr;
- 15, 39 $\mu\omega\gamma\delta\alpha\lambda\omega\nu$ = C M 33, 42, 106, 122**, (238, 253), 299, 482,
l. 2, l. 48, q Bo;
- 16, 3 – $\omega\pi\omega\kappa\omega\tau\alpha\iota$ = C* D L Δ 1, 11, 22, 23, 33, 76, 115, 262,
471, l. 34, l. 36, OL Vulg Syr h Eth Chr Aug;
- 16, 13 $\epsilon\xi\epsilon\lambda\theta\omega\nu$ = H G 61, 68, 106, 346, al Syr h Chr;
- 16, 13 $\lambda\epsilon\gamma\omega\sigma\iota\nu\mu\epsilon$ = C Or; (cf. Syr cu S DiateSS Athan);
- 16, 14 – $\omega\iota\mu\epsilon\nu$ = D a b d e ff_{1,2} g₁ Vg (E L); cf. Luke 9, 19;
- 17, 4 – o = H 71, 244, Sah Bo;
- 17, 4 – ει = 1, 33, 131, 301, Sah Bo;
- 17, 4 $\eta\lambda\iota\alpha\cdots\mu\omega\sigma\iota$ = l. 184;
- 17, 8 – $\omega\omega\tau\omega\nu$ = 235, l. 44, e dimma;
- 17, 8 – $\tau\omega\nu$ = N B* Sah Bo;
- 17, 9 $\alpha\omega\alpha\sigma\tau\eta\epsilon\kappa\omega\kappa\omega\nu$ = Syr cu Sah Bo DiateSS;
- 17, 12 – εν = N D F U (Γ) 13, 28, 106, 127, 131, 237, 299, 435,
l. 48, al OL Just; cf. Mark 9, 13;
- 17, 15 – $\pi\omega\lambda\lambda\kappa\iota\omega\iota$ (2) = 238, Hil;
- 18, 4 γαρ for ονν = g₁ Syr cu S Aphr;
- 18, 15 αμαρτη = 33, 127, 201, 235, 242, 243, 244, 248, 253, l. 49,
al Or Bas Chr;
- 18, 19 ($\pi\omega\lambda\iota\omega\iota$) + δε = M Δ 1. 47, Syr g (15 mss) Eth Chr;
- 18, 21 αμαρτηση = E H Δ 41, 253, 483, 485;
- 18, 29 + παντα = N C** L Γ Π (K) 1, 33, 474, 475, 482, l. 184,
OL Vulg Syr g h Sah Bo Eth Chr;
- 19, 5 ($\mu\pi\omega\alpha$) + $\omega\omega\tau\omega\nu$ = E Γ 66, 69, 237, 243, 244, 247, 253, 262,
471, 543, Sah Bo Syrr Eth Or Dam Ath;
- 19, 9 γαμων = C* I N Δ Π Σ Φ fam 1, fam 13, 33, 72, 238, 245,
248, 474, l. 184 al;

- 19, 16 $\zeta\omega\eta\nu \epsilon\chi\omega \alpha\omega\nu\iota\omega\nu = J^{\text{vg}}$;
- 19, 18 $- \tau\omega = D M 1. 184$, (versions);
- 19, 19 $(\overline{\pi\rho\alpha}) + \sigma\omega = C^{**}$ fam 13, 33, 237, 242, 243, 245, 248, 251, 252, 482, al a b f ff₂ h r (Vulg) Syr cu g Sah Bo Eth Aug Ephr;
- 19, 24 $\epsilon\iota\sigma\epsilon\lambda\theta\epsilon\iota\nu \delta\iota\alpha \tau\rho\omega\pi\cdot\rho\alpha\phi = O$ r, Cels in Or, Chr;
- 19, 30 $(\epsilon\sigma\chi\alpha\tau\omega\iota_2) + \epsilon\sigma\omega\eta\tau\omega\iota = S$ yrr cu S Pist-Soph; cf. Luke 13, 30;
- 20, 23 $(\epsilon\mu\omega\omega) + \tau\omega\eta\tau\omega = C D \Delta \Pi 33, 72, 106, 346, 1. 48$, al q h Syr h Bo;
- 20, 25 $(\epsilon\iota\pi\epsilon\nu) + \alpha\omega\tau\omega\iota = D 238$, d e Vg (B O) Syr cu g Sah Bo Eth;
- 20, 27 $\pi\rho\omega\tau\omega\omega = O$ L Vulg Arm; cf. 28;
- 21, 1 $\eta\lambda\theta\epsilon\nu = N^* C^{***} E U V^{\text{mg}} \Delta 28, 238, 1. 6, 1. 21, 1. 44, 1. 47, 1. 50, 1. 183$, al e q ff₂ gat E^{vg} Syr cu g j Or Chr;
- 21, 7 $\epsilon\kappa\alpha\theta\epsilon\iota\sigma\epsilon\nu = N \Pi \Sigma 4, 71, 72, 243$, l. 6, l. 11, l. 53, al OL Vulg (cf. N 16, 57, 61);
- 21, 8 $\alpha\omega\tau\omega\nu = D L \Delta \Phi 13, 106, 122, 157, 237, 238, 243, 251, 471, 700$, al (cf. Mark 11, 17; Luke 19, 36);
- 21, 8 $- \alpha\pi\omega \delta\epsilon\nu\delta\rho\omega\omega = 6$;
- 21, 9 $- \omega\iota (3) = \Delta q$ Or;
- 21, 19 $\alpha\omega\tau\omega\eta$ for $\alpha\omega\tau\eta\nu = L 157, 238$;
- 21, 19 $\epsilon\pi$ for $\epsilon\nu = 59, 66, 238, 1. 22, 1. 150^*$, l. 185;
- 21, 21 $\kappa\omega\iota$ for $\kappa\omega\nu = (D) 472$, l. 48 (59, 69, l. 5);
- 21, 27 $\nu\mu\omega\iota \lambda\epsilon\gamma\omega = M \Delta \Pi$ fam 13, 71, 238, 470, 474, l. 48, OL (Vulg) Or;
- 22, 1 $- \pi\alpha\lambda\omega\nu = F 243$, r₂ Bo;
- 22, 4 $(\sigma\iota\iota\omega\sigma\tau\omega) + \mu\omega\omega = X 60, 61, 243, 258, 574, 700, ff_2 g, h q R^{\text{vg}}$ Syrr Arm Eth Chr;
- 22, 6 $- \alpha\omega\tau\omega\omega = L I$ r Or Eus (Hil);
- 22, 17 $\kappa\eta\mu\sigma\omega\omega \delta\omega\eta\omega\iota\omega\iota = \Delta^{**} a ff_2 g, q$ aur Vulg;
- 22, 18 $\tau\omega\omega \pi\omega\eta\mu\omega\iota\omega\iota = r_2 T^{\text{vg}}$ (Syr);
- 22, 24 $\epsilon\pi\gamma\omega\mu\beta\mu\epsilon\omega\iota\omega\iota = 1. 184$;
- 22, 30 $\gamma\omega\mu\iota\omega\kappa\omega\tau\omega\iota\omega\iota = 33, 124, 157, 700, (69)$, Or Meth Epiph Chr;
- 22, 32 $- \omega (4) = N D 28, 67, 33, 122$, Eus Chr;
- 22, 37 $\overline{\iota\omega} \epsilon\iota\pi\epsilon\nu =$ fam 13, 66, 506, 517, q Syrr Arm Eth;
- 22, 38 $\eta \pi\rho\omega\tau\eta \kappa\omega\iota \eta \mu\epsilon\gamma\alpha\lambda\eta = (L)$ Sah Bo;
- 22, 46 $\omega\mu\omega\iota\omega$ for $\eta\mu\epsilon\mu\omega\iota\omega = D E^* 1^*, 118, 131, 209, 70, 76, 247, 252^*$, 472, a d q Q^{vg} Syrr Bo Or Cyr Op;

- 23, 1 $-o = B V$ 251, Sah Bo;
- 23, 9 $o \epsilon\nu ουρανοις = D \Delta \Sigma$ fam 1, 435, l. 184, Dam;
- 23, 10 $-νμων = K \Pi^*$ 71, 72, 114, 236, 243, 245, 252*, 253, 259,
433, 474;
- 24, 3 $(μαθηται) + αυτον = C U \Gamma \Delta \Pi$ 73, 80, 122, 127, 235,
299**, 258, 417, l. 5, l. 20, l. 44, l. 47, l. 49, l. 183; al
c h r δ Syr S g Vulg (10 mss) Sah Bo;
- 24, 7 $λοιμοι και λιμοι = L$ 33, 225, l. 32, c f ff_{1,2} g_{1,2} l q r aur
gat Vulg Oros;
- 24, 8 $ταντα δε παντα =$ fam 1, 6, 9, fam 13, 243, 244, l. 24, l. 63,
c e f ff_{1,2} g_{1,2} l Vulg Syr S g Sah Bo Arm Eth Or
Chr;
- 24, 11 $αναστησονται = \Sigma$ 4, 262, Didasc vi 13, Just Theodrt;
- 24, 13 $-οντος =$ Syr S Diatess;
- 24, 14 $-πασι = \Gamma$ Bo (J₁) Or Chr; cf. Matth. 10, 18;
- 24, 20 $υμων η φυγη =$ Sah Bo Or Eus;
- 24, 21 $ονδεμη = D U \Delta$ 44, 72, 470, 472, 482, 700, l. 5, l. 16,
l. 20, l. 48, l. 184, Bo (F₁) Eus Chr Theodrt;
- 24, 27 $(εσται) + και = M \Delta \Phi$ fam 13, 118, 157, 209, 245, 472,
l. 183, etc. OL Vulg Syr h Eth Hipp Cyr Chr Dam
Cyp;
- 24, 31 $(και_1) + τοτε = F^{vg}$ Chr; cf. Mark 13, 27;
- 24, 32 $εκφυει = 251, 258, l. 47, l. 184;$
- 24, 33 $ταντα παντα = \mathbb{N} D K H U V^* \Sigma \Phi$ fam 1, fam 13, 28,
33, 157, 243, 472, 700, l. 184, etc. OL Vg Syr g Sah
Bo Arm Or Chr;
- 24, 43 $τον οικον = L$ l. 47, l. 183;
- 24, 45 $-αυτοις = q (e);$
- 24, 49 $εσθιειν ... πινειν = G \Pi^*$ 28, 238, 243, 245, 251, l. 47, l. 49,
etc. a Sah Bo Ephr Dam;
- 25, 11 $ηλθον$ for $ερχονται = D c d f r_2 mol$ (Vulg) Syr S g Sah
Bo Eth Or;
- 25, 14 $-γαρ = D$ l. 222 d Vg (P** L R) Bo (\mathbb{N}) Arm;
- 25, 20 $-ταλαντα (2) = \Delta$ l. 184, h r δ mol R^{vg} Syr g Eth;
- 25, 24 $οπον$ for $οθεν = D$ 56, OL Vulg Chr;
- 25, 26 $(οτι) + εγω ανος ανστηρος ειμει =$ Syr g (18 mss) Sah
(l. 34);
- 25, 27 $+ τω = \Delta \Sigma$ l. 6 Sah Bo;
- 25, 29 $- παντι = D$ 77, l. 18, l. 24, l. 31, l. 49, d Syr g Chr
Tert Hier Philas;

- 25, 35 + καὶ before εδιψησα=Δ c* Syr g h Diatess Clem Ps-Nil;
- 26, 2 μεθ ημερας δνο=Sah Bo;
- 26, 15 παραδω=d (*trado*); cf. Syr S;
- 26, 17 λεγοντες τω ἦ=Μ** Σ fam 1;
- 26, 17 (θελεις) + απελθοντες=fam 13; cf. Arm;
- 26, 23 εκεινος for ουτος=Pers^{walt} Or;
- 26, 26 - και (1)=245, 472, mol Sah; cf. Luke 22, 19;
- 26, 33 (ει)+και=Σc F K Π 28?, 71, 201, 241, 248, 252, 482, etc. (OL) Vulg Syrr Arm Eth Or Chr Bas;
- 26, 36 ο ἐ μετ αντων=D 238, OL Vulg Arm;
- 26, 36 αν for ον=D K L M** Γ Δ fam 1, fam 13, 42, 49, 71, 238, 248, 470, 471, 474, 483*, 484, 487, l. 183, l. 184, Chr;
- 26, 44 προσηνξατο παλιν=A K Δ Π 12, 14, 71, 72, 142, 157, 235, 238, 474, 482, q Syr h;
- 26, 49 προσηλθεν··· και=r₂ Syr S Diatess; cf. Bo;
- 26, 60 (δνο)+τινες=N Σ 61, 157, 238, l. 23, l. 48;
- 26, 63 (θν₂)+τον ζωντος=C* N Δ Θ^f Σ Φ 5, 47, 54, 59, 61, 121, 157, l. 6, l. 23, l. 44, l. 184, ff₂ r₂ (Vg) Syr h j Sah Bo Eth Diatess Cyr Chr;
- 27, 6 εστιν for εξεστι=Eus;
- 27, 10 εδωκα=Σ 122, 476, l. 24, l. 31, Syrr Pers Eus;
- 27, 11 -ο ηγεμων=Syr S Or; cf. -dicens, r₂ R* Sah (m¹) Hil;
- 27, 29 εθηκαν=K N Δ Π fam 1, fam 13, 42, 68, 71, 157, 229*, 235, 482, l. 23, Latin (Syr Cop);
- 27, 33 λεγομενον=Σ* N Σ 6, 115, 201, 240, 244, 252**, 301, 433, 479, 480, l. 23, l. 52, l. 54, al;
- 27, 41 -δε και=Σ A L Π* 71, 114, b J^{vg} Bo (10 MSS);
- 27, 43 +τον (θν)=l. 47, l. 185, Sah Bo;
- 27, 45 εγενετο σκοτος=U Γ Δ Σ 127, 472, l. 47, l. 183, Syrr Go;
- 27, 49 σωζων=g, aur Vulg (cf. g₂ D E Ρ* mol gat=*liberare*);
- 27, 50 κραξας παλιν=dimma Sah Eth Ambr;
- 27, 52 ανεωχθη=A Π* (C*) 42, 71, 72, 252*, 470, 482, l. 22;
- 27, 55 - απο (1)=A K Δ Π 15, 68, 248, 472, 474, al Sah Chr;
- 27, 60 ω for ο=L Z 28;
- 28, 2 κατεβη··· και=(472, 482) OL Vulg Syrr (Sah Bo) Eth;

- 28, 5 — δε (1) = C 59, Syr S Sah (111) Bo (4 mss) Arm;
 28, 9 +ο= D L S Γ fam 1, fam 13, etc., Or;
 28, 14 ποιησωμεν= Σ E* F G H M fam 13, 33, 157, 242, 245,
 248, 300, 433, 435, 472, 475*, 483, 484, 485, 700, l. 6,
 l. 184, Chr.

In this list of special readings, which are in the main errors, W agrees with each nearly related version and ms the following number of times: Old Latin, 93; Sahidic, 54; Bohairic, 54; Syr cu S, 48; D, 44; Syr g, 42; Δ, 32; fam 13, 29; l. 184, L, fam 1, and Eth, 22 each; ms 157, Arm, and Σ, 18 each; Σ and 243, 17 each; mss 245, 238, and 33, 15 each; mss 28, 253, and M, 13 each; ms 4, Diatess, l. 48, 71, and 482, 11 each; ms 700, 10 times.

It is interesting to note that we find in this list primarily the versions, the bilinguals, and those cursive mss and groups of mss which Hoskier in his Genesis of the Versions has shown were related to the versions. The entrance of l. 184 and l. 48 into the group merely indicates that the lectionaries show similar relationship to the versions. The other mss in the list, as L Σ, are old or Egyptian and probably go back to a similar base. It is manifest that all of these are related to what I have chosen to call the version tradition. In the case of W it is quite evident that its parent before correction was a ms most closely related to the three older versions and to the bilinguals. This ought to be considered proof that somewhere in its early history there was a bilingual or trilingual ms.

To make our picture of the text of W in Matthew complete, I add the noteworthy variants for which no satisfactory parallels have been found:

- 6, 18 + αυτος before αποδωσι;
 6, 26 ουχει (cf. ουχ' in Φ 440, 477, 489, l. 150, l. 181, l. 185);
 6, 30 (σημερον) + εν αγρω (harmonistic, cf. Luke 12, 18);
 8, 28 — εις την χωραν (is regular text harmonistic? cf. Mark 5, 1; Luke 8, 26);
 9, 6 αφιεναι επι της γης αμαρτιας (harmonistic, cf. Mark 2, 10, which Chrys. de fut. vit. delic. 5, probably quotes);
 9, 9 καλουμενον for λεγομενον (cf. 28, which has a lacuna here, but makes the same interchange at 4, 18; 10, 2; 17, 21; cf. k, which has *qui M. vocabatur*);
 9, 15 αφερεθη for απαρθη;

- 10, 5 *εξαπεστιλεν* (for this use of the compound, cf. Gal. 4, 4; 24, 6);
- 10, 17 — *αυτων* = Mark 13, 9; Luke 21, 12; Acts 22, 19; Hil; the error is harmonistic;
- 12, 4 *ως* for *πως*;
- 12, 27 *κριται εσονται αυτοι νμων* (cf. k and **N** B D 157, 517, l. 49, l. 184, OL);
- 12, 33 *ποιησηται* for *ποιησατε*;
- 13, 20 (*ευθυς*) + *και* (not harmonistic, cf. Mark 4, 16);
- 13, 41 *και* before *αποστελει*;
- 14, 25 *ονν* for *δε*;
- 14, 30 (*ισχυρον*) + *σφοδρα* (cf. quotation of Matthew 8, 26 in Cyril. Alex.);
- 14, 30 (*εφοβηθη*) + *ελθεω*;
- 16, 3 (*δυνασθαι*) + *δοκιμαζεν* (= Luke 12, 26) in G M U Z 33, al OL Vg Syr g);
- 16, 24 *αυτον* (man 1) for *εαυτον* (cf. b c ff₂ g₁ r r₂ Ir Lucif, *se* for *semet*);
- 18, 3 *γενεσθαι* for *γενησθε*;
- 18, 8 — *εισελθειν* (transposition in K II al OL Vg);
- 18, 15 *ελεγξε* for *ελεγξον* (247 has *ελεγξαι*);
- 18, 17 — *ο* before *εθνικος*;
- 18, 19 *νμιν λεγω* (cf. 21, 27, where this order has support of the version tradition);
- 19, 8 *επετρεψεν νμιν* before *προς*;
- 19, 9 — *και* (1);
- 21, 18 *υπαγων* for *επαναγων* (cf. *παραγων* in D, etc.);
- 21, 23 *προσηλθευ*;
- 21, 26 *ανθρωπου* for *ανθρωπων* (confusion in number looks like Syriac influence);
- 21, 32 *τω πιστευσαι*;
- 24, 11 *νμας* for *πολλους*;
- 24, 38 *εκγαμισκοντες* (cf. B and l. 184); cf. Luke 20, 34, where W again interchanges these verbs;
- 24, 39 (*εως*) + *αν*;
- 24, 49 *μεθυστων* for *μεθυοντων* (cf. different words used in Old Latin MSS);
- 25, 19 *τινα* for *πολν*;
- 25, 24 *ονκ εσκορπισας* (cf. uncompounded verb in Old Latin and Vulgate MSS);

- 25, 32 παντα τα εθη εμπροσθεν αυτου (similar order in Ethiopic only);
 25, 41 εξ ενωνυμοις (cf. *a sinistris* of Latin);
 26, 3 φαρισαιοι for γραμματεις (harmonistic, cf. Mark 14, 1; Luke 22, 2; John 11, 47);
 26, 19 ονν for και (1);
 26, 52 αυτοις for αυτω;
 27, 39 αυτων τας κεφαλας (cf. prefix used in Coptic to replace pronoun);
 27, 60 +εν before τη θυρα (cf. επι of A, 242, 243, OL Vg Or; also Syr S=a stone one great);
 27, 61 επι for απεναντι.

It is probable that the majority of these 44 cases would find their parallels in the versions and related cursives, if the material for comparison were more complete. In general character the errors are very similar to those in the preceding list. The smallness of the number of unique variants is accounted for by the fact that I have treated above the pure scribal errors as well as the mistakes in spelling and grammar.

By examining the previous lists the reader will find that the variants enumerated are distributed fairly evenly throughout Matthew. The same is true of the Antioch readings not enumerated. The same type of text therefore extends throughout the whole of this gospel.

2. MARK

The text problem in Mark is both more difficult and more interesting. Even the first survey convinced me that there could be no extensive Antioch or Hesychian influence in this most erratic part of W, though the text did not seem homogeneous throughout. The true character and approximate point of break came to light through comparison with the Old Latin mss, especially e. In 750 weakly supported, and so probably erroneous, readings there are the following agreements with the Old Latin in the different chapters:

<i>chap.</i>	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
<i>agree</i>	46	49	43	47	18	13	14	18	26	29	14	19	18	33	7	11
<i>disag.</i>	11	9	10	11	18	33	19	28	44	24	16	30	23	45	13	10

The change in type of text is thus shown to fall in chapter five, and as all except two of the eighteen agreements with Old Latin MSS in that chapter come before verse 30, the break or text change of the parent ms can be placed at that point.

(a) Mark 1 - 5, 30

The most striking characteristic of this portion of the text is its relationship to the Old Latin, and this is best seen by cataloguing the readings where W and the Old Latin MSS stand alone together. The cases follow:

- 1) 1, 3 + Isaiah 40, 4-6 = c;
- 2) 1, 26 $\tau\omega \alpha\kappa\theta\alpha\rho\tau\omega$ = e r;
- 3) 1, 26 $\alpha\nu\kappa\rho\alpha\gamma\epsilon\nu \dots \kai$ for $\kappa\rho\alpha\xi\alpha\nu$ = e (cf. Bo);
- 4) 1, 26 $\alpha\pi\eta\lambda\theta\epsilon\nu$ for $\epsilon\xi\eta\lambda\theta\epsilon\nu$ = e f r (*discessit*);
- 5) 1, 27 $\epsilon\theta\alpha\mu\alpha\zeta\sigma\omega$ for $\epsilon\theta\alpha\mu\beta\eta\theta\eta\sigma\omega$ = Latin (*mirati sunt*), yet with change of tense, as often in other passages;
- 6) 1, 27 $\kai \sigma\nu\nu\xi\eta\tau\omega\nu$ = b d e ff, q r (*et exquirebant*);
- 7) 1, 27 $\eta \epsilon\xi\eta\sigma\iota\alpha\sigma\tau\iota\kappa\eta \alpha\tau\omega$ added before $\kai \sigma\tau\iota$ = e (*inpotentabilis*); cf. ff, r and Gr. D;
- 8) 1, 27 $-\kai$ (2) = c e g, (cf. Bo);
- 9) 1, 31 $\alpha\tau\omega$ for $\alpha\tau\omega\iota\varsigma$ = d e (*ei*) = 579;
- 10) 1, 35 $-\pi\rho\omega\iota$ = a b c d e ff, q (δ); cf. Syr S;
- 11) 1, 35 $-\epsilon\xi\eta\lambda\theta\epsilon\nu$ = b d e ff, q r (cf. some Bohairic MSS);
- 12) 1, 37 $-\kai \epsilon\nu\ro\eta\tau\epsilon\varsigma \alpha\tau\omega$ = b c;
- 13) 1, 37 $-\sigma\tau\iota$ = c e;
- 14) 1, 38 $\kappa\eta\rho\sigma\sigma\omega$ for $\iota\omega \kappa\kappa\kappa\iota \kappa\eta\rho\xi\omega$ = b c e (*praedicare*) (ff, q r G^{vg});
- 15) 1, 42 $-\kai \epsilon\kappa\theta\alpha\rho\iota\sigma\theta\eta$ = b c e, cf. Gr. M*, which omitted much more;
- 16) 1, 43 $-\kai \dots \alpha\tau\omega\iota$ = b c aur (e);
- 17) 2, 1 $\epsilon\rho\chi\eta\tau\iota\alpha$ for $\epsilon\iota\sigma\eta\lambda\theta\epsilon\nu$ = b e q (*venit*);
- 18) 2, 3 $-\phi\epsilon\ro\eta\tau\epsilon\varsigma$ = b c e f;
- 19) 2, 4 $\pi\ro\sigma\epsilon\lambda\theta\epsilon\nu$ for $\pi\ro\sigma\epsilon\gamma\gamma\iota\sigma\iota\alpha$ = a c e ff, g_{1,2} r b (*cedere*);
- 20) 2, 8 $-\epsilon\nu \epsilon\alpha\tau\omega\iota$ = c e;
- 21) 2, 12 $\sigma \delta\epsilon \epsilon\gamma\epsilon\theta\epsilon\iota\alpha$ for $\kai \eta\gamma\epsilon\theta\eta$ = c ff, (*ille vero surgens*) a e (*et . . . surgens*);
- 22) 2, 12 $-\epsilon\theta\epsilon\omega\iota$ = b c e ff, q;

- 23) 2, 12 εμπροσθεν παντων απηλθεν=ε (*coram omnibus abiit*),
cf. other Latin MSS;
- 24) 2, 12 θαυμαζειν αυτους for εξιστασθαι παντας=all Latin
MSS (*admirarentur*);
- 25) 2, 12 ειδον for ειδομεν=b (*viderant*);
- 26) 2, 16 —ιδοντες ··· αμαρτωλων=e; cf r₂;
- 27) 2, 21 (αιρει)+απ αυτουν=l; cf. 157, 579;
- 28) 2, 22 (παλαιους)+αλλ εις καινους=a b c;
- 29) 2, 22 διαρρησονται οι ασκοι for ρησσει ··· ασκους=a,
Hegemonius, acta Archelai, 21, 1 (*rumpen-*
tur);
- 30) 2, 23 εσπαρμενων for σποριμων=c d g₁ r aur Vg (*sata*);
- 31) 2, 25 ουδε τουτο for ουδεποτε=c e ff₂ i q t G (*nec hoc*), b
(*non hoc*); from Luke 6, 3;
- 32) 2, 26 εισελθων for εισηλθεν ··· και=Hier. ep. 57, 9 (*in-*
gressus);
- 33) 2, 26 εφαγεν τους αρτους της προθεσεως=ff₂;
- 34) 2, 27 + οτι=a c e ff₂ i;
- 35) 3, 1 ερχεται ανθρωπος προς αυτον for και ην εκει ανθ.=b c
e i (*venit ad illum homo*);
- 36) 3, 1 εχων ξηραν την χειρα=a (*habens aridam manum*);
- 37) 3, 4 η ου for η κακοποιησαι=f (*an male*); for the parallel
passage, Luke 6, 9, Tert has *annon*; cf. also Luke
14, 3, where ■ B D L fam 1, fam 13, 157 and some
versions add η ου after θεραπευσαι;
- 38) 3, 5 —συλλυπουμενος=b c; cf. d (*cum ira indignationis*);
- 39) 3, 8 ηκολουθουν αυτω after σιδονα for ηκολουθησαν αυτω
of verse 7=b c; many omit;
- 40) 3, 8 —ηλθον προς αυτον=b c; cf. transposition in e;
- 41) 3, 12 —πολλα=b c e ff₂ g₁ i q r;
- 42) 3, 13 αναβας for αναβαινει ··· και=Old Latin Vulg;
- 43) 3, 15 (δαιμονια)+και περιαγοντας κηρυσσιν το εναγγελιον=
a c e g₂ gat Vg (D E L Q T);
- 44) 3, 17 —και ιακωβον ··· ιακωβον=e; cf. c;
- 45) 3, 17 κοινως δε αυτους εκαλεσεν βοανανηργε=b c e q (*com-*
muniiter autem vocavit eos (boanerges)); cf. Z* *boa-*
naerges;
- 46) 3, 18 ανδρεας φιλιππος, etc. nom. for acc. is found also in
c and e (suggested by Syr);
- 47) 3, 18 —και θαδδαιος=e;

- 48) 3, 22 — καὶ οτι=c e q (*καὶ* added later, see next line; 255 and 700 omit *οτι*);
- 49) 3, 22 τὸν ἀρχοντα (for εν τῷ ἀρχόντι) . . . + καὶ δι αὐτον=c e q (*principem . . . et per eum*);
- 50) 3, 25 — η οικια εκεινη=e;
- 51) 3, 27 διαρπασαι εισελθων εις την οικειαν=b c e (*diripere ingressus in domum*);
- 52) 3, 28 τα αμαρτηματα αφεθησεται=e f Cypr. iii, 3, 28; 16, 2 (*peccata remittentur*);
- 53) 3, 28 — οσας αν βλασφημησωσιν=a b c e ff₂ g, i q r Cypr Ambrst;
- 54) 3, 30 εχειν αυτον for εχει=a b c e ff₂ g, q d (*habere eum*);
- 55) 3, 33 — μον (1)=Ambr;
- 56) 3, 35 και οσ for οσ γαρ=a c Aug (*et qui*); e=quicunque;
- 57) 4, 1 παρα τον αιγιαλον for εν τῃ θαλασσῃ=a b c e ff₂ r (*ad litus*); Bo conflates;
- 58) 4, 2 — πολλα=b c e;
- 59) 4, 2 λεγων for και ελεγεν=b c e (*dicens*); 28=λεγων και ελεγεν;
- 60) 4, 4 τα ορνεα for τα πετεινα=b c ff₂ (*aves*);
- 61) 4, 5 — και=e i q r;
- 62) 4, 5 — δια το μη εχειν βαθος γης=b c e; cf. Syr S;
- 63) 4, 17 (λογον)+και=ff₂;
- 64) 4, 20 πιπτοντες for σπαρεντες=e (*qui cadunt*) ff₂ r (*qui cederunt*);
- 65) 4, 21 αλλ for ονχ=b c e q (*sed*);
- 66) 4, 29 — ενθυς=c e;
- 67) 4, 30 δωμεν for παραβαλωμεν (*θωμεν* in ♩ B C* L Δ 28, 63, 579, and conflate in fam 13)=e (*damus*);
- 68) 4, 32 ανξει for αναβαινει=b e r (*crescit*);
- 69) 4, 36 αμα πολλοι ησαν for αλλα δε πλοιαρια ην=e r* (*simul multi erant*);
- 70) 4, 39 — σιωπα=b c e ff₂;
- 71) 4, 39 — μεγαλη=e;
- 72) 4, 40 — πως ουκ=e q; cf. 579;
- 73) 5, 4 + ετι before δαμασαι=e (*iam domare*); c d ff₂ i l q (r)=*amplius vincere*;
- 74) 5, 6 προσεδραμεν for εδραμε=c d e (*adcucurrit*);
- 75) 5, 22 προσπιπτι for πιπτει=b c d f ff₂ q r Vg (*procidit*).

These 75 cases of special agreement within four and one half chapters show the closeness of relationship which must have existed between the parents of W and of these Latin mss. The best representative of that Latin parent is e with its 10 special agreements with W, yet even e is by no means an unadulterated source, for we find it again and again agreeing with the Vulgate, where other Old Latin mss, like c b q r a f, reproduce the reading parallel to W. Mss e and c are rather closely united and four times agree with W otherwise unsupported; six more times b joins this group, and four times b c alone support W. The fact that c has two special agreements with W, one of which is the long addition, 1, 3, inclines me to rank c or rather the parent of c next to e in nearness of relationship to W. Yet we must recognize that c has been corrected to the Vulgate form far more extensively than e. In fact, none of the Old Latin mss seem to have entirely escaped Vulgate influence, to which quite as much as to the peculiarities of provincial or individual development are due the wide variations in this group of mss. That all go back to a single original translation closely related to this portion of W is now perfectly clear.¹ Far more difficult is the question of the exact nature of this relationship. Does W represent the original Greek from which the North African translation was made, or is it a retranslation from the North African Latin, or can we find an intermediate explanation?

The first of these suggestions will perhaps appeal more strongly to most scholars and it is in fact supported by so many proofs that I open the discussion with the admission that many of these peculiarities are Greek in origin, or at least not Latin. A good illustration is no. 67 of the above list, *δωμεν* of W equal *damus* of e. The best mss have *θωμεν*, which is paralleled by *ponemus* of Old Latin b, while the common Greek reading *παραβαλωμεν* is copied by the Vulgate *comparabimus*. A part of this confusion arose in the Greek, for *δωμεν* and *θωμεν* represent an easy sound interchange. *Ponemus* and *damus* could not have been confused so easily in Latin, and so must be considered independent translations or imitations from the Greek. But Greek errors would ordinarily perpetuate themselves in Greek mss, so that we usually find other Greek support for this class of errors. Further examples are, however, unnecessary, for the essentially Greek character of the

¹ Note the special agreements between W and a f ff₂ l q and r as shown in the table.

text of W as a whole is sufficiently established by the following table of agreements with the chief Greek uncials; all important variants being counted:

<i>Chap.</i>	N	A	B	D	L
1	50	64	50	79	51
2	38	33	37	43	41
3	45	37	43	55	42
4	34	35	37	60	43

The slight preponderance of D was to be expected because of its Latin relatives. Yet the mass of agreements with the other pure Greek mss is sufficient to prove the essentially Greek character of the text tradition in this part of W.

Proof that W was in turn under Latin influence is the more necessary, since mere agreement with OL mss proves little and besides the assumption is opposed to the Greek character of the text as a whole. Yet the evidence seems sufficient. Of the special agreements cited above nos. 7, 13, 14, 21, 32, 42, 54, 59, and perhaps 6 and 29 are changes due to Latin or late Latin construction; nos. 17, 35, and 68 (*crescit* and *crescat*) are tense changes due to the double force of the Latin perfect, or to confusion of Latin forms; nos. 12 (cf. e = *et ven* · · · · *et dic* · · as explanation of omission in b c), 38 (cf. e = *cum ira tristis*, Vg = *cum ira contristatus*, and b = *cum iracundia*), 40 (cf. insertion of *ut viderent eum* at this point in e; because of this *venerunt in eum* fell out, but was replaced in e by *qui venerunt* earlier in the sentence), 58 (the e text had *in parabola multa* before omission of *multa*), 70 (*tace obmutescet*), and 71 (e alone has *malacia* and would have had *malacia magna* or *magna malacia* before omission) are omissions due to like endings in Latin, which are not present in the Greek; nos. 4, 5, 24, 30, 45, 60, 64, 65, 74, and 75 are retranslations, where the Latin word, though a passable translation for the original Greek, yet more naturally suggests a different Greek word; nos. 23, 36, and 52 are cases of order change to conform to the regular Latin order. We may further call attention to the fact that most of the cases cited have considerable Old Latin support, while in each case W is the only Greek ms showing the variant. The combination of this circumstance with the numerous agreements with Latin alone is enough to establish the indebtedness of W to

the Old Latin. Yet, as we have seen, not only has the most of the text of W escaped this influence, but there are many perfect agreements between Old Latin and W, which are not due to Latin influence. It has plainly been a case of action and reaction, which is most naturally explained on the basis that W and an early form of the Old Latin (that of North Africa) were at one time parallel columns of the same Bible and mutually influenced each other. That this was actually the Bible of North Africa is amply proved by the agreement with Old Latin e, which von Soden (*Texte und Untersuchungen*, vol. 33) has shown to be nearly identical with the Bible text used by St. Cyprian. The striking variations even from the bilingual D indicate how thoroughly these Greek and Latin texts had become assimilated and suggest that the development had been a bilingual one for a considerable time. Yet back of this Greek-Latin bilingual lies the influence of other versions or of an old trilingual. We note the following examples of Syriac influence or affiliation :

- 1, 20 *μετα των μισθωτων εν τω πλοιω*=Syr S; this change in order caused b to omit *in navi*;
- 1, 31 +*και επιλαβομενος*=Syr S; d, r have similar participle in acc.;
- 2, 27 –*ονχ ο ανθρωπος δια το σαββατον*=Syr S; longer omission in D a c e ff, i, *quia* to *quia*;
- 3, 26 –*ανεστη*=Syr S;
- 4, 12 –*βλεπωσι και*=Syr S.

In addition to these cases, where W and Syr S stand alone together, I add a few in which the Syriac influence has spread a little further in the version tradition :

- 1, 25 *και ειπεν* for *λεγων*=Syr S g, OL (b c e); a common Syriac change;
- 1, 32 –*και τους δαιμονιζομενους*=Syr S and Vulgates X* Z*, OL r;
- 2, 15 –*αντον* (1)=Syr g and OL b c;
- 2, 18 –*οι* (4)=Syr g and Δ b;
- 3, 8 –*πληθος πολυ*=Syr S and OL a b c; the order is changed in Sah and Bo;
- 3, 27 *τα σκευη* for *την οικιαν* (2)=Syr S and OL e;
- 3, 31 +*αντον* before *η μητηρ*=Syr S Sah Bo; most mss have *αντον* but once, after *μητηρ*;

- 3, 32 στηκουσιν ζητουντες for ζητουσι= Syr S Arm Eth and e; cf. c f r;
- 3, 33 και ειπεν αυτοις for αυτοις λεγων=(Syr S) Syr g Arm and Gr. 33; cf. 700, and e;
- 4, 2 — αυτοις εν τη διδαχη αυτου= Syr g, Gr. L, Or, and OL b c e;
- 5, 22 ω ονομα for ονοματι= Syr S and Gr. 565, 700; not Greek but Syriac construction.

I do not attempt to make these examples exhaustive but merely illustrate the presence of the influence.

Less marked, but unquestionable, is the Coptic influence, showing that the Greek-Latin bilingual of North Africa traveled to its home by way of Egypt. In four cases W is supported by Sahidic alone; 2, 9 (*τι*) + γαρ; 4, 16 δε for και; 5, 4 δεδεσθαι και πεδες και αλυσεσι (this order is supported by D d, but with changed construction); 5, 4 δε for και (2). To these may be added the following cases, in which there is some slight support from other sources:

- 1, 37 ζητουσιν σε παντες=Sah Bo and OL b c e; this is Coptic, not Latin order;
- 1, 41 λεγων for και λεγει=Sah and fam 13, 565; a common Coptic change;
- 2, 3 (και)+ιδου ανδρες=Sah and Gr. 28, 565; often a Syriac trait, but Syr. mss omit here;
- 3, 1 — παλιν=Sah (1 ms) Bo (4 mss) and OL b c e i;
- 3, 16 — τω before σιμωνι=D Sah Bo; Coptic often omits article before proper nouns;
- 3, 23 ειπεν αυτοις εν παραβολαις=Sah Bo Gr. U 565, and OL e; cf. c;
- 4, 29 — δε=Bo (3 mss) and OL b e; omission of conjunctions is old in Coptic;
- 5, 27 +και at beginning=Eth and OL e; Sah and Bo have ΛΕ, used to mean "and" as well as "but" in early Coptic.

The relative strength of these various influences on the text of W is well illustrated by a study of 258 noteworthy readings, which have such weak support that they may with reasonable certainty be assumed to be errors. In this number the agree-

ments of W with the various text traditions are as follows: Old Latin, 202; Greek D, 85; Sah, 40; Bo, 34; Syr S, 33; Gr. 700, 24; Syr g, 21; Eth, 21; Gr. 565, 18; Arm, 17; fam 13 and 28, 16 each; fam 1, 15. It may be noted that Sah and Bo are very often in agreement, so that the entire Coptic affiliation does not much exceed 50 cases, a number nearly equaled by the Syriac, some of the instances of which are rather more striking.

To complete the study of the text of this portion of W I add the readings for which I have found no other support:

- 1, 9 + και before ηλθεν;
- 1, 10 (καταβαινον) + απο τον ουρανον; crept in from verse 11;
- 1, 17 - ο before τις; due to Coptic influence;
- 1, 24 (απολεσαι) + ωδε; harmonistic from Matthew 8, 29, cf. also 75**;
- 1, 39 - και τα δαιμονια εκβαλλων; a most interesting omission, perhaps original;
- 1, 44 καθαρσιον for καθαρισμον; not a N. T. word, but common even in early Greek;
- 2, 2 - μηδε τα προς την θυραν; cf. OL e; Matthew and Luke omit in the parallel passages;
- 2, 4 εις ον for εφ ω; perhaps due to retranslation; an easy change in late Greek, cf. Moulton, p. 68;
- 2, 7 αφειναι for αφιεναι; perhaps from Luke 5, 21, or translation tense change;
- 2, 14 επι του τελωνιου for επι το τελωνιον; a late Greek change, cf. Moulton, p. 107;
- 2, 15 ανακειμενων αυτων for εν τω κατακεισθαι αυτον; harmonistic from Matthew 9, 10; D a b c ff₂ are also harmonistic, but from Luke, 5, 29; e agrees better with W;
- 2, 19 νυμφιοι for νιοι; due to Old Latin influence, cf. *filii sponsi*; the latter was considered a nominative plural and caused loss of *filii*;
- 3, 1 εισελθοντος αυτον for εισηλθε; perhaps a Latinism, cf. *cum introisset* of b c e i;
- 3, 3 εκ του μεσον for εις το μεσον; this seems an intentional correction;
- 3, 5 δε for και(ι); perhaps an earlier Coptic had ΔΕ;
- 3, 10 επεπιπτον for επιπιπτειν; the indicative with ωστε emph-

- sizes the actuality; also cf. OL, especially r₂ (*inrue-runt*);
- 3, 11 δε for και (ι); see above;
- 3, 11 ιδον for εθεωρει; cf. *viderent* of OL; this seems to be a translation change;
- 3, 14 αποστιλη for αποστελλη; a tense change, cf. Latin *mit-teret*;
- 3, 19 ο παραδους for ος παρεδωκεν; harmonistic from Matthew, 10, 4;
- 3, 21 εξηρτηται αυτου for εξεστη; a change in the thought = "they were attached to him"; unfortunately OL e omits the verse;
- 3, 22 γραμματις after καταβαντες for οι γραμματεις; a stylistic change;
- 3, 25 καν for και εαν; a rather rare form in N. T.;
- 3, 33 ος δε for και; an error for ο δε of Matthew 12, 48; Luke 8, 21; similar errors noted pp. 24; 26; 83;
- 3, 34 κυκλω αυτου for τους περι αυτον; cf. D a;
- 4, 4 — εγενετο εν τω σπειρειν; W had σπειραι as D, hence omission due to like ending;
- 4, 5 ανετειλε for εξανετειλε; adapted to the versions, cf. e (*fructificaverunt*) Syr Eth, etc.
- 4, 8 εδιδει for εδιδου; shows ignorance of μι forms;
- 4, 16 οιτινες for οι; οιτινες οταν looks like a conflate caused by the Latin *qui cum*, which suggested *quicumque*;
- 4, 22 ουδεν for ον; harmonistic from Matthew 10, 26; Luke 12, 2;
- 4, 30 την παραβολην for παραβολη; adaptation to error δωμεν for θωμεν, perhaps aided by *parabolam* in Old Latin; cf. c e;
- 4, 30 — αντην; further accommodation to the same error;
- 4, 31 οποταν for ος οταν; intentional change of construction, but cf. Sah;
- 4, 32 αυτου υπο την σκιαν; hardly due to Sahidic order;
- 4, 37 εισεβαλλεν for επεβαλλεν; cf. Sah, Bo, and OL e, though connection is not close;
- 5, 1 γεργυστηνων is a scribal error for γεργεσηνων of **N^{ca}** L U Δ fam 1, 28, 33, 251, 517, 565, 700, l. 49, l. 184, Syr S, etc.
- 5, 3 εδυναντο for ουδεις εδυνατο; either ουκετι crowded out

ουδεις in W or ~~N~~ B C* D L Δ fam 13, 28, etc., have a conflate reading;

- 5, 3 *αυτον* transferred before *ουκει*; cf. D and some Latin MSS;
- 5, 4 *μηδενα δε* for *και ουδεις*; cf. *και μηδενα* of D 700, d e;
- 5, 7 —*του* (1); bilingual influence or carelessness;
- 5, 19 *ηλεγκεν* for *ηλεγσεν*; Sah has second perfect; Latin MSS have the perfect;
- 5, 21 *του τω* transposed after *πλοιω*; because of error *διαπερασαντες* (see above, p. 26) no construction was left for *του τω*; it is therefore an editorial change;
- 5, 27 —*ελθονσα*; fam 1 omits the following *εν τω οχλω*; perhaps the errors are related;
- 5, 27 —*τον ιματιον*; cf. Luke 8, 45–47, harmonistic?
- 5, 28 *αυτον* transposed after *αψωμαι*; either Syriac influence or wrongly inserted correction.

Some of these variations are rather remarkable and seem to indicate intentional changes, as already noted. The cases are not, however, numerous enough to prove a definite editorial revision.

(b) Mark 5, 31 to end

In the second part of Mark there is still a decidedly close relationship between W and the Old Latin mss, but the special Latinisms and the peculiar agreements with ms e have mostly disappeared. To illustrate the characteristics of the text, I have made a study of all (490) the readings weakly supported by other Greek mss or lacking that support. In these 490 readings W agrees the following number of times with the various versions, mss, or groups of mss: Old Latin, 186; fam 13, 170; fam 1, 122; ms 565, 120; ms 28, 118; D, 115; Syr S, 101; Sah, 101; Bo, 71; ms 700, 70; Arm, 58; Syr g, 55; ms 299, 38; ms 472, 32; L, 30; ~~S~~, 24; Eth, 19; lect. 184, 18; C, 18; B, 16; Goth., 16; Δ, 15.

The most interesting feature of this table is the increase in the number of agreements with fam 13 (Ferrar group) and the other Syriacising mss, fam 1, 565, and 28. With this naturally goes the closer alliance with Syr S, while the close bond of union of all the early versions is shown by Sahidic also maintaining an equal relationship. The larger number of agreements with Old Latin is in a measure deceptive, for we have far better evidence for Old Latin than for early Syriac or Coptic. If we confine our

comparison to a single Old Latin ms, we find that k now stands nearest, with just under 75 agreements or partial agreements; mss ff₂ and c stand next in order of relationship.

In the case of fam 13 it is interesting to note that of the 170 agreements 43 are with ms 124 against the rest of the family; in like manner 13 are with ms 69 alone, 7 with ms 346, and 5 with ms 13. Thus only 102 out of the 170 agreements are attested by a fair proportion of the group; yet we may, I think, on the evidence of W assign the remaining agreements to the ancestor of the group; therefore the often expressed opinion that sometimes ms 124 alone preserves the original reading may now be considered as established.

A comparison with von Soden's classification shows that the mss and groups of mss most closely affiliated with W are placed by him in different sub-groups of the I recension. D, 565, 28, and 700 all belong to the oldest branch, I^a, while fam 13 is the sub-group J, fam 1 is the sub-group H^r, ms 472 is related to the sub-group Φ, and to sub-group Σ are assigned cursives 157 and 245; with these two W has several notable agreements, though the number does not run high.¹ The general conclusion that W stands back of all these groups is easily made but deceptive, if we leave out of consideration the equally remarkable relationship to the versions, Latin, Syriac, Coptic, and even Armenian, Ethiopic, and Gothic. The only adequate explanation, it seems to me, is to refer all to the version tradition. W will then represent the Greek column of a trilingual, which had come to Egypt in the form Greek-Latin-Syriac, but the Syriac column had then been replaced by a Coptic (Sahidic) version. Under such circumstances we might expect the Sahidic influence to be even stronger, as W was evidently written in Coptic territory, and so under Coptic influence, if not by a Coptic scribe. We must, however, remember that both Sahidic and Bohairic have been accommodated to the Hesychian recension, so that only the remnants of the original Coptic version are preserved.

At the risk of being wearisome, I append a list of the more notable readings of W as illustrative of the conclusions reached. Readings supported by not more than two ms groups or versions have been chosen.

¹ Mr. Hoskier writes me that his new collation of ms 157 shows the former publication quite inadequate; the relationship to W is probably nearer than my comparisons show.

- 5, 31 — *αυτον* = Arm;
 5, 32 — *ιδειν* = 259 (in Vulgate *Q videre* stands in an erasure);
 5, 32 *πεποιηκυιαν* for *ποιησασαν* = fam 1, 28, Sah;
 5, 33 (*αυτω*) + *εμπροσθεν παντων* = fam 13, Sah; cf. Luke 8, 47;
 5, 37 *αυτω ουδενα* = l. 49, l. 184, cf. e (*secum quemquam*);
 5, 37 (*ει μη*) + *μονον* = Arm;
 5, 40 (*αυτον*) + *ειδοτες οτι απεθανεν* = fam 13, Sah; from Luke 8, 53;
 6, 1 — *εκειθεν* = 473; W omits *και ερχεται* also = 13, 131, 238, Sah Bo Arm;
 6, 2 *ηρξαντο* for *ηρξατο* = 346, 435;
 6, 11 *ακουση* for *ακουσωσιν* = fam 1; cf. *ακουσει* of 28 and fam 13 (?);
 6, 13 *εξεπεμπον* for *εξεβαλλον* = Sah Bo; a sure case of re-translation from Coptic;
 6, 18 — *την* before *γυναικα* = 472;
 6, 18 *γυναικα εχειν* = fam 1;
 6, 23 — *μον* = ff₂; cf. Eth, which has “his” for “my”;
 6, 29 *κηδευσαι* for *και ηραν* = 28;
 6, 29 *αυτον* for *αυτο* = X, 346; cf. Matthew 14, 12 in X* B Θ a ff₁;
 6, 30 *εποιησεν* for *εποιησαν* = Δ Syr S; this is a characteristic error in Syriac;
 6, 30 *εδιδασκεν* for *εδιδαξαν* = Syr S;
 6, 33 *αυτον* for *αυτον* (1) = 108, 700, Arm^{cdd}; an error natural to Syriac;
 6, 34 *ηρξαντο* for *ηρξατο* = 59, 253;
 6, 37 (*φαγειν*) + *ινα εκαστος αυτων βραχυ τι λαβη* = fam 13; from John 6, 7;
 6, 41 + *πεντε* before *αρτον* (2) = D b c d ff₂ g₂ r;
 6, 45 — *εις το περαν* = fam 1, q Syr S;
 6, 48 — *προς αυτον* = D 565, a b c d ff₂ i r;
 6, 49 *φαντασμα εδοξαν* = fam 1, 28;
 6, 51 *αυτοις* for *εαντοις* = L 485;
 6, 55 + *εις* before *ολην* = fam 13, Syr S; change arose in Syriac, since different verb was used;
 6, 55 *εστιν εκει* = fam 1, 28, 700;
 6, 56 *οποταν* for *οπου αν* = fam 1;
 7, 1 *τινες* for *τινας* (+ *τινας* after *αυτον*) = X;

- 7, 5 ερωτωσιν for επερωτωσιν = 28, 124, 271; Syriac has no compound verbs;

7, 5 + ταῖς before χερσιν = D 28; Syr S g Sah have “their” hands; Bo has the indefinite article;

7, 6 αγαπα for τιμα = D a b c; Eth conflates;

7, 13 (τον λογον) + την εντολην = (fam 1); a conflate which crept into W from gloss in parent; no connective;

7, 19 χωρει for εκπορευεται = i h Ir (Or); from Matthew 15, 17;

7, 23 - ταντα = Syr S; cf. changed order in many MSS;

7, 24 - εκειθεν = a b c i n Syr S;

7, 28 ψιχων for ψιχιων = D (from ψιξ, regular reading is from the diminutive);

7, 33 πτυσας εις τα ωτα αυτου και = fam 13, 28, Syr S;

7, 36 οσω for οσον = 44, 700, Vulg (*quanto*);

7, 37 πεποιηκεν for ποιει = 472, q δ aur Vg (*fecit*); Sah and Bo have first perfect;

7, 37 - αλαλους = 28, Syr S;

8, 1 - αυτοις = Vulgates L and R;

8, 2 επι τω οχλω for επι τον οχλον = a f T^{vg} gat (*turbae huic* h r, Vg⁶ MSS (*super turba*); cf. D and other Old Latin MSS;

8, 4 - αυτου = Bo (8 MSS);

8, 4 ωδε δυνασαι αυτους = Syr S Arm; cf. fam 1, 28, a f 1;

8, 5 (ποσους) + ωδε = Sah;

8, 8 - κλασματων = Δ Cypr;

8, 10 προς το ορος for εις τα μερη = 28, Syr S; cf. Σ D Σ c f i Arm Eth;

8, 11 εκ for απο = fam 13 (except 124), Sah Bo;

8, 12 - νυιν = B L; W omits λεγω also;

8, 12 ταντη τη γενεα = Sah Bo (regular Coptic order);

8, 14 ενα μονον εχοντες αρτον = 28, 69; fam 1, fam 13, 565, 700, agree except for order;

8, 18 - και (2) = Sah (except ms 18); και (1) omitted by several;

8, 20 - κλασματων = 346, k Vg (X**) Bo (one ms);

8, 23 επ αυτω ηρωτα for αυτω επηρωτα = Sah Bo; 245 and 251 conflate;

8, 25 ανεβλεπεν παντα τηλαυγως = f Sah Diatess (normal Arabic order);

- 8, 27 *τοὺς μαθητὰς αὐτοῦ επηρωτᾶ* = 28, Syr S ;
 8, 28 (*ἀπεκριθησαν*) + *λεγοντες* = 579, 1071, f q Bo Arm ;
 8, 29 — *εἰναι* = Sah Bo (omission of copula common in Coptic);
 8, 29 (*χ*s) + *οὐιος τοῦ θντοῦ τουζωντος* = fam 13, (b) Syr g j Pers ;
 from Matthew 16, 16 ;
 8, 30 *λεγονσιν* for *λεγωσι* = 245, 251 ;
 8, 31 (*καὶ*₁) + *απὸ τοτέ* = fam 13, Sah (8 and 64) Bo (§);
 8, 38 — *λογοὺς* = k* D^{vg} Sah ;
 8, 38 *καὶ* for *μετά* = Syr S (Sah Bo use *μεν* = with, but which
 is used for "and" with persons) ;
 8, 38 — *ταυτὴ* = a Or ;
 9, 1 — *αν* = F ;
 9, 2 (*καὶ*₅) + *εν τῷ προσευχεσθαι αὐτοὺς* = fam 13, Diatess¹ ;
 also 28,² 472, 565, Or, but *αὐτον* for *αὐτοὺς*; from
 Luke 9, 29 ;
 9, 2 (*μετεμορφωθῆ*) + *οἱ ισ* = fam 13, Diatess¹; made neces-
 sary by change of person above ;
 9, 3 *ως* for *οια* = D ; yet W has rest of comparison like § B
 C L, etc. ;
 9, 5 *ωδε γημας* = Vulg (10 mss) Syr S ;
 9, 6 *λαλει* for *λαληση* = Syr S g Sah ;
 9, 7 — *εγενετο* (*ηλθεν*) = fam 1, k Syr g ;
 9, 8 *περιβλεπομενοι* = b c d f ff₂ q r aur Vulg (*circumspicien-*
 tes) ;
 9, 13 *ηδη ειλιας ηλθεν* for *και ειλιας εληλυθε* = Go ; also C fam
 1, 700, f i gat, except order ; cf. Matthew 17, 12 ;
 9, 14 — *πολυν* = fam 1, 28, Arm Bo(Θ) ;
 9, 18 *ηδυνηθησαν* for *ισχυσαν* = 700 ; Latin influence ;
 9, 19 *απιστε* for *απιστος* = D.
 9, 20 — *και* (2) = ff₂ (a lacuna before *cum vidisset*, but com-
 pare enlarged C) Arm ;
 9, 20 — *αὐτον* (4) = 435, gat ; fam 13, 28, 565, OL substitute
 το παιδιον ;
 9, 21 *αὐτον τον πρᾶ* = Sah Bo ;
 9, 23 *τοντο* for *το* = Sah Bo ; Latin mss do not show the ex-
 pected *hic* or *iste* ;

¹ This change has been used to prove that fam 13 was indebted to the Diatessaron, but the true explanation is now clear. Tatian is quoting Mark 9, 2, not Luke 9, 29, which nowhere shows these changes; he drew from the version tradition, which had already inserted the harmonistic error modeled on Luke.

² Thus Hoskier in his new collation of 28.

- 9, 24 ειπεν for ελεγε=fam 13, a f k q;
 9, 27 — και ανεστη=63, k Syr S g DiateSS;
 9, 28 — αυτου (2)=Vulg (2 mSS) Bo (3 mSS) Arm;
 9, 31 εγειρεται for αναστησεται=28; cf. εγερθησεται in fam 1,
 fam 13, etc. (= Matthew 17, 23);
 9, 32 ερωτησαι for επερωτησαι=1, fam 13, Chr; Syriac influ-
 ence;
 9, 33 διελεχθητε for διελογιζεσθε=fam 1, 28;
 9, 36 — εν=66;
 9, 38 ηκολουθει for ακολουθει=565;
 9, 39 με κακολογησαι=fam 1, 28, 565, Sah; cf. Syr S;
 9, 42 εβληθη for βεβληται=D; cf. mitteretur of Latin mSS;
 9, 43 εις την ζωην εισελθειν κυλλον=472; from Matthew
 18, 8;
 9, 45 σκανδαλιση=90*, g₂ L^{vg}; cf. L;
 9, 45 κοψον for αποκοψον=a ff₂ q r A^{vg} (*amputa*); cf. Syr;
 9, 45 απελθειν for βληθηναι=fam 1, 28, Syr S;
 9, 47 ει for εαν=D;
 9, 47 — σοι=565, Vg (D*); many transpose or change σοι
 to σε;
 9, 47 — βληθηναι=L^{vg};
 9, 50 αρτυσηται=Δ fam 13, 28; cf. K fam 1, Syr;
 9, 50 + νμεις ουν before εν εαυτοις εχεται=fam 13, (28), 565;
 10, 2 οι δε φαρισαιοι προσελθοντες=406, 565, Arm; many
 omit participle;
 10, 10 επηρωτησαν οι μαθηται αυτου=c k Syr S Sah;
 10, 10 — αυτου=M L^{vg};
 10, 11-12 verse 12 transposed before 11=Syr S g Clem; cf.
 fam 1; from I Cor. 7, 10?
 10, 12 — και (1)=fam 1;
 10, 14 αυτοις ειπεν=fam 13;
 10, 14 εμε for με=N;
 10, 21 ουρανοις for ουρανω=E* 238; cf. Syr;
 10, 24 (εισελθειν)+πλουσιον=c; cf. verse 25;
 10, 25 tr. πλουσιον before εισελθειν=1, 299; cf. 28;
 10, 27 — παρα (3)=10, 579, Clem;
 10, 28 αυτω λεγειν ο πετρος=1, 124; cf. 28, 565, Syr S Bo
 Arm;
 10, 32 (ακολουθουντες)+αυτω=c k Sah;
 10, 32 — και and εφοβουντο=c k ff₂; cf. D K 28, 157, 474, 700;

- 10, 33 — *αυτον* (2) = c r₂;
- 10, 37 *τη βασιλεια της δοξης* for *τη δοξη σου* = fam 13; cf. Sah
“in the glory of thy kingdom”;
- 10, 42 *ο δε* for *ο δε ις* = 238, Go; Syr S has “and he”;
- 10, 43 *οστις* for *ος* = 485, OL Vulg (*quicumque*);
- 10, 46 — *βαριμαιος* = k, which omits *ο νιος τιμαιον* likewise;
- 10, 48 whole verse omitted because of like endings = 14, 477*
colb^{wets} (= 22?) Syr g (36);
- 10, 49 — *αντω* = c k;
- 10, 49 *θαρρων* for *θαρσει* = 28, (fam 1, fam 13);
- 11, 2 — *νμων* = §* k;
- 11, 3 — *ποιειτε τουτο* = fam 1, 299, Syr S; more omit *τουτο*;
cf. Matthew 21, 3;
- 11, 8 — *αντων* = L i;
- 11, 8 — *αλλοι ··· οδον* = Syr S and OL i;
- 11, 9 — *ωσαννα* = D l. 184, b d ff₂;
- 11, 10 *ειρηνη* for *ωσαννα* = 28, 700, Syr S Or; fam 1, 299 have
conflate;
- 11, 12 *εις βηθανιαν* for *απο βηθανιας* = r₂, Syr g (36) Bo (6 mss);
- 11, 13 *απο μακροθεν συκην* = D 472, OL Vulg Or;
- 11, 14 *καρπον μηδεις* = fam 1, 299, Vg^{cl};
- 11, 22 *του θν* for *θν* = D Sah Bo (as always in Coptic);
- 11, 28 — *ινα ταντα ποιης* = 28, 565, a b ff₂, i r aur (k) Syr S
Arm;
- 11, 29 *επερωτω* for *επερωτησω* = b c f ff₂, i k ΜΤ;
- 11, 30 *απ* for *εξ* (1) = fam 1; OL and Vulg have *de*;
- 11, 31 *αυτον* for *εαυτον* = 157;
- 11, 31 (*λεγοντες*) + *οτι* = Sah Bo; cf. 69 and 346, which insert
it two words later;
- 12, 1 — *και* (3) = Sah (except 73*);
- 12, 3 (*εδιραν*) + *και απεκτιναν* = 346; addition came from
Latin doublette *cediderunt occiderunt*, cf. OL mss;
- 12, 6 — *ετι ουν* = 565, c k; many omit one of the words;
- 12, 19 — *αυτον* (1) = b;
- 12, 21 — *και απεθανε* = l. 184, Sah Syr S (in lacuna, but not
sufficient space);
- 12, 25 + *οι* before *αγγελοι* = B Or Sah Bo (26 mss); plain case
of Coptic influence;
- 12, 26 *ο θλεγων αντω* = Syr S Sah (1 ms) Bo (1 ms);
- 12, 26 — *ο* (2) (3) (4) = D Or; B omits nos. (3) and (4) only;

- 12, 30 αυτη πρωτη for αυτη πρωτη εντολη=28, 565, k Mcell^{Eus};
the Hesychian recension omits whole phrase;
- 12, 34 (ειπεν αυτω) + οτι=157, 565, Sah;
- 12, 34 ετολμα αντον ουκετι=ff₂ Vulg (K Z) cor-vat; cf. Diatess;
- 12, 35 — o \bar{is} =700, aur;
- 12, 35 λεγει for ελεγε=colb^{wets} (= 22?) c ff₂;
- 12, 35 — o before \bar{xs} =Barn;
- 12, 40 — τας, — των=D 229;
- 12, 40 οιτινες for ουτοι=fam 13, 28;
- 12, 40 περισσον for περισσοτερον=Δ δ Sah;
- 12, 43 — αντον=Arm^{cdd};
- 12, 43 — οτι=ff₂; properly omitted in Latin;
- 13, 1 — ιδε=59*;
- 13, 2 — o \bar{is} =565, 700, a b e g₂ i Vulg (K V);
- 13, 2 at end + και δια τριων ημερων αλλος αναστησεται ανευ χειρων=D OL Cypr;
- 13, 3 δε for και (1)=al pauc^{tisch} 579, Sah Bo (2 mss); Coptic influence;
- 13, 8 (λιμοι) + ταραχαι=299; many add και ταραχαι;
- 13, 8 — αρχαι οδινων ταντα=c; W omits next phrase also with D fam 1, 28, 124, 565, 700, etc.;
- 13, 13 — οντος=59* Syr S; cf. above to Matthew 10, 22;
- 13, 16 τα ιματια for το ιματιον=61, 435;
- 13, 19 — κτισεως=28, 299, Arm;
- 13, 22 (γαρ) + πολλοι=Sah (55, 74, 86) (Just); cf. Matthew 24, 11;
- 13, 25 τω ουρανω for τοις ουρανοις=38, 700; cf. Syr;
- 13, 27 επισυνστρεψουσιν for επισυναξει=28, (e g₂); regular verb occurs in plural also;
- 13, 27 ακρων ουρανων for ακρον ουρανου=fam 1, OL; from Matthew 24, 31;
- 13, 30 (αμην) + δε=L;
- 13, 30 εως for μεχρις ον=259, 565; εως αν and εως ον also occur;
- 13, 33 — εστιν=D a c Syr S;
- 13, 35 μεσανυκτιον for μεσονυκτιον=B*;
- 13, 37 — λεγω (2)=D d 565; E ff₂ i k r₂ Vg omit more;
- 14, 3 προσηλθεν for ηλθε=fam 13, which changes order and adds αντω; cf. Matthew 26, 7;
- 14, 4 (τινες) + των μαθητων=fam 13, Syr g Pers;
- 14, 5 — τοντο=¶ k Syr S g;

- 14, 6 κοπον for κοπους=k (*taedium facitis*);
 14, 13 των μαθητων αυτου δνο=fam 13 (except 124);
 14, 13 (και₃) + εισελθοντων νμων=Sah; fam 13, 28, 299, 565,
 Arm Or add εις την πολιν also; cf. Luke 22, 10;
 14, 14 —και (1)=579, ff₂ r (Syr S) Sah (m¹);
 14, 18 με παραδωσει=f h i l q Vulg; natural Latin order;
 14, 22 εδιδον for εδωκεν=fam 1, fam 13;
 14, 22 —εστι=Syr S;
 14, 30 αρνηση for απαρνηση=Or; cf. Syr and Latin (*negabis*);
 14, 31 ο δε πετρος μαλλον=fam 1, fam 13; cf. Syr. S; others
 add in different order;
 14, 31 (ελεγεν)+οτι=fam 13, Sah Bo;
 14, 36 (σοι)+εστιν=fam 13, Arm; cf. D, which adds plural
 verb with OL;
 14, 46 τας χειρας αυτων (—επ αυτον)=N* C (Δ) Φ; many par-
 tially support;
 14, 56-57 —και ισαι . . . αυτον=435, 440, 472;
 14, 60 οτι for τι=B L;
 14, 61 —ο αρχιερευς=c ff₂;
 14, 63 (αρχιερευς)+ενθυς=124, Sah (4 mss); others add in
 different order;
 14, 64 φαινεται νμιν=Sah Bo;
 14, 65 (προφητευσον)+ννν Χε τις εστιν ο πεσας σε=fam 13,
 (1071); cf. Matthew 26, 68; Luke 22, 64, which
 many mss copy without ννν Χε;
 14, 66 —τον (1)=700, Sah Bo; regular omission in Coptic;
 14, 70 περιεστηκοτες for παρεστωτες=(D 124) (G 1);
 15, 7 (ην δε)+τοτε=fam 13, Sah (6 mss); cf. Matthew 27, 16;
 15, 11 βαρναβαν for βαραβαν=Sah (73*);
 15, 39 —οντως=565, Bo Arm Or;
 15, 41 —αι (2)=Ψ;
 15, 43 ιωσης for ιωσηφ=k; cf. D^vg;
 15, 44 ηδη τεθνηκεν for παλαι απεθανε=472; cf. OL Vulg (*iam
 mortuus esset*) and other versions;
 15, 45 ιωση for ιωσηφ=B; cf. k;
 15, 47 (ιωση)+μηρ=fam 13, 565 Syr j;
 16, 1 εισελθονται for ελθονται=Goth (*atgaggandeins*);
 16, 2 —τη before μια=B 1; cf. Syr and Lat;
 16, 3 αποκυλιση for —σει=483, l. 183, Goth Eus;
 16, 5 θεωρουσιν for ειδον=L^vg (*vident*);

- 16, 6 φοβεισθαι for εκθαμβεισθε = D 565, d n Euseb;
- 16, 6 (φοβεισθαι) + οιδα γαρ οτι = Greek-Sahidic lectionary published in Oriens Christianus, Neue Serie, II; cf. Matthew 28, 5;
- 16, 6 τον ναζαρηνον ζητιται = c ff₂ (k);
- 16, 6 ειδετε for ιδε = D c ff₂ k² n q aur; from Matthew 28, 6;
- 16, 6 (ειδετε) + εκει = D 565; cf. ecce in d^{supp} ff₂ k n q aur;
- 16, 7 προαγω for προαγει = D k;
- 16, 8 ακουσασαι εξηλθον και for εξελθουσαι = Syrr Sah (108)
Bo Arm Gr. frg. in Paris ms Copt. 129⁸ (order change);
- 16, 9 — πρωτον = Arm Eus Vict;
- 16, 14 long addition, see coll. = Hier. adv. Pelag. (quotes first verse only);
- 16, 19 (κς) + ις χς = Old Latin o Bohairic B Γ.

A comparison of all the readings of this portion of Mark with the chief uncials gave no decided results. A B C D L N varied in proportion of agreements slightly from chapter to chapter, but the totals showed no definite preference for any one or for any group. It is quite apparent that neither the Hesychian nor the Antioch recension had any influence on this part of W. What agreements exist are due to the fact, that these recensions drew from the same sources as W.

As in the previous sections, I add the readings of this part of Mark, for which there seems no other support; those discussed in previous sections are not included.

- 5, 31 συντριβοντα for συνθλιβοντα; a stronger word and common in N. T.;
- 5, 40 εαντον for μετ αυτον; cf. των αυτον in the subscription to Mark in W;
- 5, 41 — αυτη;
- 6, 5 ουκετι for εκει ουδεμιαν; a milder denial;
- 6, 8 πηραν for ζωνην; careless repetition from first half of verse;
- 6, 10 — αυτοις; cf. Syr S which omits more;
- 6, 11 αυτων for αυτοις; Syr S has the possessive suffix;
- 6, 20 ηπορευτο for εποιει (ηπορει); the middle voice gives better meaning here;

- 6, 22 $-\tau\eta\varsigma$ (2) after $\alpha\upsilon\tau\eta\varsigma$; many others omit, changing $\alpha\upsilon\tau\omega\nu$ for $\alpha\upsilon\tau\eta\varsigma$;
- 6, 24 ($\epsilon\iota\pi\epsilon\nu$) + $\alpha\upsilon\tau\eta\sigma\epsilon$; cf. 28 (+ $\alpha\upsilon\tau\eta$); therefore scribal error occasioned by gloss;
- 6, 25 $\delta\omega\tau\eta\varsigma$ for $\delta\omega\varsigma$; cf. 3d future in Sah, often used with conjunction like subjunctive;
- 6, 31 $\lambda\omega\iota\pi\omega\nu$ for $\omega\lambda\iota\gamma\omega\nu$; a scribal error, the change could hardly be intentional;
- 6, 33 $\nu\pi\alpha\gamma\omega\nu\tau\epsilon\varsigma$ for $-\tau\omega\varsigma$; accommodated to construction of other changes;
- 6, 40 $\alpha\upsilon\delta\rho\epsilon\varsigma$ for $\alpha\upsilon\alpha$;
- 6, 45 ($\epsilon\omega\varsigma$) + $\alpha\nu$; influence of following subjunctive;
- 6, 50 $\mu\eta\ \phi\beta\epsilon\iota\sigma\theta\alpha\ \epsilon\gamma\omega\ \epsilon\iota\mu\iota$; order change to bring two imperatives together;
- 6, 55 $\omega\tau\iota$ for $\omega\pi\omega\nu$, a change to avoid two expressions of place in succession;
- 7, 10 $\alpha\theta\epsilon\tau\omega\nu$ for $\kappa\alpha\kappa\omega\omega\nu$; means "reject," therefore a weakened expression;
- 7, 13 $\pi\alpha\pi\epsilon\delta\omega\tau\epsilon\tau\epsilon$ for $\pi\alpha\pi\epsilon\delta\omega\kappa\alpha\tau\epsilon$; looks like a translation change;
- 7, 19 $\delta\iota\alpha\omega\iota\alpha\omega\nu$ for $\kappa\alpha\pi\delta\iota\alpha\omega\nu$; ditto;
- 7, 31 $\epsilon\iota\sigma\ \tau\eta\ \delta\epsilon\kappa\alpha\pi\omega\iota\nu$ for $\delta\epsilon\kappa\alpha\pi\omega\iota\omega\omega\varsigma$; looks like a Latinism, but not found in MSS;
- 7, 33 $\pi\pi\sigma\lambda\alpha\beta\omega\mu\epsilon\nu\varsigma$ for $\alpha\pi\omega\lambda\alpha\beta\omega\mu\epsilon\nu\varsigma$; cf. Latin MSS (*accipitens, apprehendens, adsumens*);
- 7, 33 $-\tau\omega\varsigma$;
- 7, 34 $\epsilon\phi\theta\theta\alpha$ for $\epsilon\phi\phi\alpha\theta\alpha$; an interchange of double consonants on form in \aleph^c D c l r (Sah), etc.;
- 8, 5 $\omega\ \delta\epsilon$ for $\kappa\alpha\iota$; cf. early Coptic preference for $\delta\epsilon$;
- 8, 5 $\eta\pi\omega\tau\eta\sigma\epsilon\nu$ for $\epsilon\pi\eta\pi\omega\tau\alpha$; influence of the versions;
- 8, 6 $\alpha\upsilon\tau\omega\varsigma$ for $\tau\omega\varsigma\ \mu\alpha\theta\eta\tau\alpha\iota\alpha\ \alpha\upsilon\tau\omega\nu$; an intentional change to lighten the expression;
- 8, 10 $\delta\alpha\lambda\mu\omega\omega\iota\alpha\iota$; an error perhaps influenced by Syriac;
- 8, 11 $\alpha\pi$ for $\pi\alpha\pi$; cf. Latin *ab*;
- 8, 12 $-\lambda\epsilon\gamma\omega$; cf. omission in B L;
- 8, 14 $\alpha\pi\epsilon\lambda\theta\omega\tau\epsilon\tau\epsilon$ for $\epsilon\pi\epsilon\lambda\alpha\theta\omega\tau\alpha\iota\alpha$; scribal error;
- 8, 16 $\omega\iota\ \delta\epsilon$ for $\kappa\alpha\iota$; cf. above;
- 8, 18 $\beta\lambda\epsilon\pi\omega\omega\iota\alpha\iota$ for $\beta\lambda\epsilon\pi\pi\pi\epsilon\epsilon$; an odd change, evidently making "eyes" the subject;
- 8, 23 $\epsilon\pi\pi\pi\omega\omega\iota\alpha\iota$ for $\pi\pi\pi\omega\omega\iota\alpha\iota$; cf. Latin *expuens*;

- 8, 23 — τι;
- 8, 33 ιδως for ιδων;
- 8, 34 αρας for αρατω·· και; a more natural Latin construction, but cf. Or. protr. 13;
- 8, 34 — αυτου (2);
- 8, 36 την εαυτον ψυχην; natural Coptic order;
- 9, 4 αυτος for αυτοις; scribal error;
- 9, 5 ειπεν πετρος for ο πετρος λεγει;
- 9, 24 το πνα του παιδαριου for ο πηρ του παιδιου; due to confusion of abbreviations;
- 9, 31 λεγει for ελεγεν; cf. λεγων l. 26, k (*dicens*) Sah;
- 9, 35 — και (1);
- 9, 37 των τοιοντων παιδιου; adjustment to a conflate, εκ and εν.
- 9, 39 δυνησονται for — εται; r₂ and D^{vg} read *posuit*, perhaps for *posint*;
- 9, 41 ος αν γαρ; transposed because the first two words were considered one;
- 9, 42 (μικρων) + μον; cf. k (+ *vestros*), a (+ *vestris*);
- 9, 42 μυλον ονικον for λιθος μυλικος; a change in gender from form in § B C D L etc.
- 9, 47 σκανδαλιση for — ζη; cf. same change in verse 45, supported by 90* g₂ L^{vg};
- 9, 49 αλις γηθησεται for αλισθησεται; Latin influence; *salietur* was read *satietur*;
- 9, 50 μωρανθη for αναλον γενηται; (=MS 579); from Matthew 5, 13; Luke 14, 34;
- 9, 50 εν εαυτοις εχεται; Latin order;
- 10, 7 εκαστος for ανθρωπος; cf. ανθρωπων in §, which might have been gloss on εκαστος;
- 10, 21 — ο δε;
- 10, 22 απο τον λογου for επι τω λογω; looks like Latin change, but not found in MSS;
- 10, 22 (απηλθε) + απ αυτον;
- 10, 28 — ιδου ημεις; l. 185 and Sah omit "we";
- 10, 28 παντα αφηκαμεν; Latin order;
- 10, 30 — και αδελφους; D d and 700 transpose;
- 10, 35 αιτησωμεθα for αιτησωμεν; intentional change; middle voice means "ask for ourselves";
- 10, 38 αυτω for αυτοις;
- 10, 39 — ο δε τις ειπεν αυτοις;

- 10, 42 *ov* for *oi* (2); scribal error; it may indicate defective parent;
- 10, 42 — *αυτων* (3); an error in correction; *αυτων* (2) is omitted by Σ N Σ fam 1, 28, 299, k, etc.;
- 11, 2 *κατεναντι κωμην* for *κωμην την κατεναντι*; from Luke 19, 30;
- 11, 2 *ω* for *εφ ov*; l. 48 = *εφ ω*; W points to same text in parent;
- 11, 2 *επικεκαθεικεν* for *κεκαθικε*; preposition joined to verb, cf. preceding example;
- 11, 12 *αυριον* for *επαυριον*; both words common in N. T. and Hellenistic Greek;
- 11, 13 *εις αυτην* for *εν αυτη*; copied from previous phrase, where supported by many;
- 11, 14 (*αυτη*) + *o is*; Antioch recension adds, but in different order;
- 11, 25 *ανη* for *αφη*; *αφιημι* does not seem to mean “forgive” in N. T. yet easy change, cf. OL Vulg;
- 12, 1 *εξωρυξεν* for *ωρυξεν*; probably Latin influence, *et fudit* read as *ecfodit*;
- 12, 2 — *προς τους γεωργους*; note the transposition in c k r;
- 12, 5 — *κακεινον απεκτειναν*; note addition of this verb in verse 3, discussed above;
- 12, 5 *δε* for *μεν*; cf. Syr g;
- 12, 10 *ανεγνωκατε* for *ανεγωτε*; cf. perfect tense in Syr Lat Sah;
- 12, 12 — *και αφεντες αυτον απηλθον*; perhaps accommodated to Matthew and Luke;
- 12, 14 — *ov* (1);
- 12, 21 — *και* (1);
- 12, 21 — *και* (4); for all such omissions cf. lack of conjunctions in early Coptic;
- 12, 23 *αυτων τινος*; cf. omission of *αυτων* in Δ 579, c k δ.
- 12, 26 *ει* for *οτι*; an editorial change; cf. I Cor. 15, 16;
- 12, 26 *ανεγνωκατε* for *ανεγνωτε*; cf. verse 10;
- 12, 29 — *εις*; crowded out by a correction; F 259, l. 183, Syr S a b k r, etc. omit *κυριος* (2);
- 12, 31 *ομοιως* for *ομοια*; cf. omission in Coptic and change of construction in other versions;
- 12, 32 *θs εστιν*; *θs* omitted by many, accounts for the change in order;

- 12, 38 +*ταὶς* before *στολαὶς*; cf. the indefinite article in Sahidic;
- 12, 41 (*εθεωρι*) +*παντας*; from vv. 43–4; cf. also Or. John Com. 19, 7, 42;
- 12, 44 —*παντα οσα ειχεν*; the appositive, *ολον τον βιον αυτης*, is omitted by ff, g, aur Syr S and Diatess; the regular reading seems a conflate, cf. Luke 21, 4; Diatess borrowed from Lat-Syr tradition, not *vice versa*;
- 13, 2 *αφεθη ουδε διαλυθησεται* for *καταλυθη*; cf. *καταλυθησεται* in Χ* L fam 13, 106, from Matthew and Luke; *αφεθη* is a repetition from the previous phrase;
- 13, 9 *δωσουσιν* for *παραδωσουσι*; Syriac influence;
- 13, 12 *αναστησονται* for *επαναστησονται*; cf. Syriac and the different compounds in OL;
- 13, 15 *τι* after *αυτον*; a different transposition in B K L Π* 72, 253;
- 13, 17 —*ταὶς* (2);
- 13, 21 *κς* for *χς*;
- 13, 33 (*γαρ*) +*ει μη ο πηρ και ο υιος*; cf. verse 32, which this contradicts;
- 14, 1 *φαρισαιοι* for *γραμματεις*; from John 11, 47; l. 185 combines the two readings;
- 14, 13 *αποστιλας* for *αποστελλει...και*; good Latin, but not found in MSS;
- 14, 23 *τοις μαθηταις* for *αντοις*; 69, 124, 235, and Syr S make same change in verse 22;
- 14, 27 *σκορπισθησεται* for *διασκορπισθησεται*; cf. Latin (*scandalizabimini*) and Syriac;
- 14, 28 (*εγερθηναι με*) +*εκ νεκρων*; a common addition, cf. John 12, 9 (where *εκ νεκρων* is omitted by W);
- 14, 30 —*σοι*; omitted to avoid succession *σοι...σν*; or regular text adds *σοι* from Matthew 26, 35; Luke 22, 34;
- 14, 32 *εξερχονται* for *ερχονται*; cf. Sahidic;
- 14, 41 (*ωρα*) +*και*; insertion due to change in order;
- 14, 47 *παρεστωτων* for *παρεστηκοτων*;
- 14, 53 *συνπορευονται* for *συνερχονται*; translation change, cf. Syr S and Sah;
- 14, 60 —*ουκ αποκρινη ουδεν*;
- 14, 62 *της δυναμεως* for *των νεφελων*; due to similar appearance of words in Syriac;

- 15, 4 σον ποσα; cf. order in Sahidic and Bohairic;
 15, 7 βαρναβας for βαραββας; cf. Sah 73* in verse 11;
 15, 39 -ο (2); cf. Sah;
 15, 39 παρεστως for παρεστηκως; cf. 14, 47;
 15, 41 διηκονουσαν for διηκονουν; cf. 28 (διακονησαι);
 15, 46 (σινδονα) + ευθεως ηνεγκεν;
 16, 2 - και λιαν; many omit λιαν;
 16, 4 σφοδρα μεγας;
 16, 6 (τοπος) + αυτου εστιν; added to give construction to the
 nom. independent;
 16, 10 - και κλαιουσι; like ending of previous phrase caused
 omission;
 16, 15 αλλα for και ειπεν αντοις; change made necessary by
 long addition preceding;
 16, 16 κατακριθεις ου σωθησεται for κατακριθησεται.

In this long list there are comparatively few harmonistic errors; rather more, especially towards the end, are the deliberate changes of a reader or editor, possibly showing the influence of a lost source; by far the larger number are of the same character as those given in the previous list, for which there was in general adequate authority found in the version tradition. Doubtless many of these errors arose in the same tradition, but other evidence of their presence there has perished.

3. LUKE

In the study of the text of Luke also a decided change in character between the earlier and later portions was found. Here, however, a comparison with the four chief uncials sufficed to show the point of change. The following table gives the number of agreements of those uncials with W in each chapter. All important variants were counted.

<i>Chap.</i>	N	A	B	D
1	55	30	62	43
2	59	37	61	35
3	26	25	26	13
4	58	24	54	40
5	55	46	63	43
6	89	42	83	54
7	66	40	65	39

<i>Chap.</i>	N	A	B	D
8	56	77	49	49
9	38	81	42	53
10	29	62	22	26
11	42	74	42	45
12	31	57	35	32
13	33	48	26	25
14	14	35	16	19
15	20	30	19	22
16	8	26	6	14
17	29	53	27	26
18	20	44	18	28
19	8	51	12	30
20	26	51	25	29
21	17	38	16	20
22	25	70	21	35
23	29	71	19	43
24	30	63	23	36

It is plain that early in chapter eight W definitely parted company with the **N** B text and went over to a text closely allied to A. We can mark the point of change even more exactly, for there are but 5 agreements between A and W in the first 12 verses of chapter eight, while from that point on the agreements are numerous and in every section.

(a) Luke 1–8, 12

Out of 678 important variants in this section of Luke W agrees with the Hesychian recension (**N** B L 33) 488 times, to which may be added 59 more cases, where the authorities for this recension are divided, but the added testimony of W seems sufficient to determine the text form. Only the four following cases point towards the Antioch recension :

3, 19 +φιλιππον before τον αδελφον = A C K X Π Ψ 118, 209,
238, 247, 248, 249, 252**, 253, 259, 282, 474, 481, 579,
l. 47, l. 48, l. 49, l. 50, l. 183, l. 184, Syrr Sah (73) Bo
Arm^{cdd} Eth;

3, 20 +τη before φυλακη = A C E F G H S U V X Γ Δ Ψ
fam 1, fam 13, 28, 157, 579, etc.

6, 9 προς αυτους o τις = K Π 72, 74, 89, 90, 130, 133, 134,

- 248, 252, 253, 300, 473, 482, 483, 484, 565, OL Vg
 Syr g j Eth Arm;
 6, 10 (*αυτον*) + *νγιης* = E M S V Γ Λ 28, 240, 245, 248, 299,
 435, 472, 474, 482, 579, etc.

The original home of these readings is seen from the minuscule authority, which points to the version recension. This is least clear in the first example, but there the lectionaries suffice, especially as the Antioch authority is not very strong. The explanation of the relationship is that the Antioch recension or some branch of it adopted readings from the version tradition. To the same text tradition belong the following 126 readings, though they were in some cases adopted into other families. I add in each case the ms authority for the reading, but where only the Hesychian recension is opposed, I state the ms authority in that way. Scribal peculiarities previously treated are not included.

- I, 1 — *εν* = F 28, 54, 71, 74, 89, 127, 132, 234, 235, 237, 244,
 248, 255, l. 32, l. 47, l. 60, l. 184;
 I, 6 *ενωπιον* for *εναντιον*; against Hesych. rec.;
 I, 15 *εν κοιλιᾳ* for *εκ κοιλιας* = K* c e l r Syr S Sah Go Cypr
 Ambr Vig-Tap;
 I, 17 *προελευσεται* for *προσελευσεται*; ag. B* C L V 482,
 l. 47;
 I, 32 *αυτος* for *ουτος* = X;
 I, 35 *διοτι* for *διο* = A* Ir (*qua propter*); cf. c q r, etc. (*ideoque et*);
 I, 41 *ηκουσεν η ελισαβετ*; ag. Hesych. rec. + D fam 1, fam 13,
 565, Latin Arm;
 I, 65 (*ιουδαιας*) + *και* = b c e (r) Bo;
 I, 66 *ταις καρδιαις* for *τη καρδια* = D L 49, 254, 579, e d Syr S
 Arm;
 I, 68 — *κς* = a b c ff, l r Vg (9 mss) Syr S Sah Eus;
 I, 68 *του λαον* for *τω λαω* = c b ff, q r r₂ aur Vg (12 mss)
 Ambr (*plebis suae*); many Latin mss have *plebi suae*;
 I, 70 *αυτον προφητων* = e b aur Sah Bo; Coptic prefix seems
 to have influenced order;
 I, 77 *αυτον* for *αυτων* = 130^{gr}, 565; cf. e (*suorum*);
 2, 5 *απογραφεσθαι* for *απογραψασθαι* = N* A D 33, 59, 73,
 245, 472, etc., Chr;

- 2, 9 (*μεγαν*) + *σφοδρα* = Bo; B has *σφοδρα* in place of *φοβον*
μεγαν;
- 2, 11 *κς χς* = Syr S Diatess; cf. e d Cypr Ir (XPS IHS)
 through which the error arose;
- 2, 16 *ευρον* for *ανευρον* = D L^{schoiz} fam 1, fam 13, 53, 61, 71,
 106, (472), 565, 579, colb^{wets} (= 22?);
- 2, 26 *-η αν* = fam 13, 118, 218, 472, l. 47, etc. OL Vg;
- 2, 26 *-τον* before *χν* = 482, Sah Bo; regular Coptic usage;
- 2, 27 *εισαγεν* for *εισαγαγεν* = A 15, 53, 69, 473, Ps-Ath;
- 2, 37 (*και*,_i) + *ην* = (579) r gat Q^{vg} Syr S Sah;
- 2, 37 *ως* against *εως* of Hesych. rec. + A f ff₂ g_{1,2} Vg;
- 2, 49 *ζητειτε* for *εζητειτε* = N* 346, b Ξ* Syr cu Sah Bo;
- 2, 49 *οιδατε* for *ηδειτε* = D 225, 282, l. 49, OL Syr cu Sah Ir
 Thdrt Tert Cyr;
- 2, 49 *-μον* = Syr S cu;
- 2, 49 *με ειναι* = D fam 1, fam 13, l. 253, OL Vg Ir Or Did Cyr
 Epiph Thdrt Dial;
- 2, 51 *ετηρει* for *διετηρει* = 435, Ξ Syr cu S Sah Bo;
- 2, 52 + o before *ις* = N* Λ 59, 122, 131, 237, 248, 472, Or;
- 3, 1 *ιονδαιας* for *ιτουραιας* = l. 60*; cf. Sah *ιδουραια* as probable cause;
- 3, 8 *καρπον αξιον* for *καρπους αξιονς* = D 106, e d r Syr h Bo
 Arm^{edd} Eth Go; from Matthew 3, 8;
- 3, 10 *επηρωτησαν* for *επηρωτων* = D 244, OL Syr cu S Sah
 Bo (L) Eth;
- 3, 11 *ειπεν* for *λεγει* = a b d e g₁ q Syrr Bo Arm Eth Diatess;
 Hesych. has *ελεγεν*;
- 3, 14 *προς αντον* against *αντοις* of Hesych. + D 700 and Latin;
- 3, 19 *πονηρων ων εποιησεν* = N* a b c f ff₂ g_{1,2} l q Vg Syr cu
 S Sah Lucif;
- 3, 20 (*πασιν*) + *και*; against Hesych. + D b d e;
- 3, 21 *παντα* for *απαντα* = N, l. 49 al pauc;
- 3, 24-38 genealogy omitted = (579), Diatess; cf. D d (partly from Matthew); lectionaries 47, 50, 51, 52, and 53, omit, but later ones have it; Cyr. com. in Luke, omits;
- 4, 4 *-μονω* = Syr g (13) Eth Tert;
- 4, 5 + *εις ορος* before *εδειξεν* = e Sah (107); most mss add *εις ορος υψηλον*;
- 4, 6 *πασαν ταυτην* = 247, 482; some mss omit *πασαν*;
- 4, 7 *παντα* for *πασα* = 517, 579, 672, l. 183, al pauc OL Vg;

- 4, 9 (*εστησεν*) + *αυτον*; against Hesych.;
- 4, 12 *γεγραπται* for *ειρηται* = D 472, a b c d e f ff₂ g₁ l q r mol Pers Or; cf. Matthew 4, 7;
- 4, 12 — *οτι* = **Ν**^a D b c d e f (ff₂) g₁ l q r mol Vg Syr S g Arm;
- 4, 20 (*βιβλιον*) + *και* = moling Syr S Go;
- 4, 21 — *οτι* = D d mol Syr S Or;
- 4, 24 *εαυτου* for *αυτου* = **Ν** D;
- 4, 38 *η πενθερα δε* = 1, 238, 243, 245, 247, 249, 470, 472, 481, l. 47, l. 183, etc.;
- 4, 40 *ηγον* for *ηγαγον* = Or (4, 171); cf. D (*εφερον* = Mark 1, 32) and OL Vg (*ducebant*);
- 4, 41 — *απο* = **Ν** fam 1, 215;
- 4, 41 *κρανγαζοντα* for *κραζοντα* = A D E G H Q U V Γ Δ fam 13, 248, 700, al (50) Or;
- 4, 44 *των ιουδαιων* for *της γαλιλαιας* = l. 18; cf. l. 7, l. 13 (*τους ιουδαιοις*), l. 34, l. 48 (*αντων*); many MSS have *της ιουδαιας*;
- 5, 3 *εδιδασκεν εκ του πλοιου*; against **Ν** B D e;
- 5, 4 *επαναγαγεται* for *επαναγαγε* = 106, X^{*vg} Syr S g Pers (Diatess);
- 5, 5 + o before *σιμων*; against Hesych.;
- 5, 5 *σω ρηματι* for *ρηματι σου* = 579; cf. Coptic prefix;
- 5, 6 *διερρησσοντο* for *διερρηγνυτο* = f r mol Syr S g Sah Bo; cf. *διερρησσετο* of Hesych.;
- 5, 7 *επλησθησαν* for *επλησαν* = B* Ψ 143, 225, 240, 244, 579, l. 47, al Arm; B* is doubtful, but Tischendorf's explanation can hardly be right; the erasure in B should be examined again;
- 5, 8 — *πετρος* = D fam 13, a b c d e r mol Syr S;
- 5, 11 *απαντα* against *παντα* of Hesych. + D;
- 5, 14 — *αυτος* = e Syr g Eth;
- 5, 20 (*ειπεν*) + *αντω*; against Hesych.;
- 5, 20 *σου αι αμαρτιαι* for *σοι αι αμαρτιαι σου* = **Ν** D F^w 40, 142*, 409, 579; cf. Mark 2, 5; Matthew 9, 2;
- 5, 23 same change = **Ν** D 142* 225, l. 48;
- 5, 26 — *και εκστασις* . . . *θν* (due to like endings) = D M S X 12, fam 13, 45, 70, 86, 90, 112, 120, 122*, 157, 243, 247, 406*, 435, 483, 484, 579, l. 184, d e Bo(B);
- 5, 29 *αμαρτωλων* for *αλλων* = X 239, 299, al; cf. Eth; from Mark 2, 16 (Matthew 9, 10);

- 5, 31 — o $\bar{t}s$ = 44; B omits o;
- 6, 4 — ελαβε και = ♀ D K II fam 1, fam 13, 157, 243, 253,
254, 474, 482, 700, l. 47, l. 50, al d Syr j Arm Eth Ir;
- 6, 7 + κατ before αυτου = ♀ F^w K L R II 4, 33, 72, 124, 243,
299, 300, 472, 474, 579, al Syr h Bo Arm;
- 6, 8 ανθρωπω against ανδρι of Hesych. fam 1, etc.;
- 6, 10 — αυτους = Vg Syr j; order of words in version tradition
differs from recensions;
- 6, 10 και εξετινεν for o δε εποιησεν ουτω = ♀ D X 1, fam 13,
l. 48, al OL Vg Syrr Sah Bo Arm Eth Go; from
Matthew 12, 13; Mark 3, 5;
- 6, 11 ποιησειν for ποιησιαν = ♀ A fam 13[?], 33, 157, 254, 262,
299; cf. B L, etc.;
- 6, 16 ισκαριωτην; against Hesych. + D and Latin;
- 6, 17 (ιερουσαλημ) + και της περεας = ♀*; cf. OL and Syr;
- 6, 18 οχλουμενοι against ενοχλουμενοι of ♀ A B L 1, 157;
- 6, 20 αυτων for νμετερα = ff, Syr S Sah Bo (F) Eth Tert; from
Matthew 5, 3;
- 6, 21 γελασουσιν for γελασετε = e g, Syr S Sah Arm Eth Tert
(marc) Eus; cf. Matthew 5, 4; Isaiah 61, 3; Psalms
126, 5;
- 6, 22 — οταν (2) = 68, 108, Sah Bo Go Tert; Eras and other
early editors;
- 6, 22 ενεκεν for ενεκα = D F^w P Γ 28, 237, 239, 248, Bas Chr;
- 6, 26 νμας ειπωσιν = (D) E K M P Q R S U V X Γ Δ Λ Ξ Π
al a c d f (Vg) Go Chr;
- 6, 27 (ακονουσιν) + μον = Sah (except 86) Eth;
- 6, 27 + και before καλως = mol Φ^{mg} Syr S g Bo (4 mss) Eth;
- 6, 28 + και before προσενχεσθαι = 238, 249, 251, 471, 472, 485,
506, 517, l. 183, al ff₂ Vg^{cl} Syr S g Eth Just Tert Adi-
man Hier Ambr;
- 6, 29 εις for επι = ♀* D 700, OL Vg Sah (ε 111) Clem Or Tert;
- 6, 34 χαρις εστιν νμιν = a b ff₂ g_{1,2} l q r mol Vg aur Arm Tert;
- 6, 37 ινα for και ον (1) = A D Λ Ψ 483*, 484, OL Syr S Sah
Bo (7 mss) Go Eth Diatess Tert Cypr Ambr; Diatess
is surely indebted to the version tradition here;
- 6, 38 σεσαλευμενον πεπιεσμενον = D fam 1, 157, d Or Dial Eus;
- 6, 39 μη for μητι = X 60, 157, 251, Sah Bo (F*);
- 6, 41 — το before εν τω = D al OL Vg Sah (114) Bo Arm;
- 6, 45 — το (1) = D Sah (Arm);

- 6, 45 (*πονηρος*) + *ανθρωπος*; against Hesych. + D a b d g, l;
 6, 45 — *το* (2) = l. 184, Sah (Arm);
 6, 49 *οικοδομουντι* for *οικοδομησαντι* = C fam 13, 53, 245, 472,
 al OL Vg;
 6, 49 *και* .. *αυτη* for *η* = Syr S g (Sah OL);
 6, 49 *επεσεν* for *συνεπεσεν*; against Hesych. + D R fam 1, fam
 13, al (10) b d e l q Vg (10 MSS);
 7, 4 *παρεκαλοντι* against *ηρωτων* of Hesych. + D 1, fam 13,
 700;
 7, 6 *εχοντος απο* for *απεχοντος απο* = l. 47, Syr S OL Vg; ~~Ν~~
 D fam 1, fam 13, etc., omit *απο*; the regular reading
 is a conflate;
 7, 9 — *ακολουθουντι αντω* = Bo (A*CH), which also omit *οχλω*;
 cf. transposition in D d e Bo Syrr Eth;
 7, 11 — *εν* = D 254, c d e;
 7, 12 *ηγγειζεν* for *ηγγισε* = D a b c d e ff, l q;
 7, 12 — *ην* (after *ικανος*); against Hesych. + S V 1 al (15) OL
 Vg Syrr Arm;
 7, 13 *ις* for *κις* = D fam 1, 142, 253, 300, 435, 700, al d f gat
 Vg (D J Q Ρ) Syr S g Bo Arm^{cdd};
 7, 16 *εγηγερται* against *ηγερθη* of Hesych. + A (D) 1, 13; cf.
 Matthew 11, 11;
 7, 21 + *το* before *βλεπειν* = ~~Ν~~^a F L U Λ 1, 28, 33, 71, 124, 157,
 238, 241–244, 246, 248, 249, 251, 252, 259, 474, 475,
 483*, l. 47, l. 48, Bas Cyr;
 7, 22 + *και* before *χωλοι* = Ψ fam 13, 157, 229**, 235, 258,
 435, l. 49, l. 184, e Vg (Q W) Syr S g h Arm (Sah)
 Diatess;
 7, 26 *εξεληνθατε* against *εξηλθατε* of Hesych. + D 69, l. 183;
 7, 28 (*λεγω*) + *δε* = D fam 13, OL (Vg);
 7, 28 (*υμιν*) + *οτι* = D c d e mol (Sah Bo);
 7, 32 *αγοραις* for *αγορα* = F^w Δ Bo (2 MSS) Arm; cf. Matthew
 11, 16;
 7, 32 *λεγοντα* for *και λεγουσιν* = ~~Ν~~^c Ε 157; cf. D L fam 13, a b
 d e ff, l q r Bo;
 7, 33 *μηδε* for *μητε* = ~~Ν~~ 157, Sah Bo; always so spelled in
 Coptic;
 7, 33 + *ο* before *ιωαννης* = Or (4, 130);
 7, 36 *ανεκλιθη* against *κατεκλιθη* of Hesych. + D X fam. 1,
 Epiph;

- 7, 39 $-\lambda\epsilon\gamma\omega\nu$ = D X 38, 69, 76, 106, d e r Syr h Arm Sah Or Amphil Aug;
- 7, 40 $\epsilon\pi\epsilon\nu o \bar{\iota}\bar{s}$ = Ξ Syr S cu;
- 7, 40 διδασκαλε φησιν $\epsilon\pi\epsilon$ = 700; cf. order in Hesych.;
- 7, 43 o δε σιμων ($-\alpha\pi\kappa\rho\iota\theta\epsilon\nu$) = I, fam 1, 700, Syr cu S Arm;
- 7, 43 (o δε) + $\bar{\iota}\bar{s}$ = M 71, 129, 157, 245, 543, 565, 569, ff₂, mol Syr cu S g Diatess;
- 7, 46 $-\mu\nu\sigma \tau\sigma\sigma \pi\delta\sigma\sigma$ = D I 49, 63, 133, a b c d e ff₂, l q Arm;
- 7, 47 αυτης ai αμαρτιαι = Σ A F K II 69, 248, 253, 300, 481, 482, a b c e f g, Vg Sah Bo Or Ambr;
- 8, 2 $\bar{\zeta} \delta\alpha\mu\nu\alpha$ = D d ff₂, g, Vg^{cl} Syr cu S Sah Bo;
- 8, 5 $-\tau\sigma\sigma$ (1) = D K II 253, 472, 482, al (3);
- 8, 5 $-\tau\sigma\sigma \nu\sigma\sigma\sigma\sigma$ = D OL Syr cu S g;
- 8, 8 επι for εις = D 71, 237, 238, 242, 243, 247–249, 251, 253, 258, 478, 483–485, l. 184, al a c d mol Sah Bo;
- 8, 9 $-\alpha\pi\tau\sigma\sigma$ = R 700, a b c ff₂, Arm;
- 8, 10 $-\tau\eta\sigma \beta\alpha\sigma\iota\lambda\epsilon\iota\sigma\sigma$ = 50*, 258, 579, ff₂; cf. I Corinth. 4, 1; Just. dial. 121; Epiph. ad diogn. 11, 2.

In this list the agreements with W number as follows: Old Latin, 58; D, 35; Syr cu S, 31; Sahidic, 28; Bohairic, 19; fam 13, Arm, Σ, 17; Eth, 11; fam 1, 472, 579, 9 each; ms 157, 11; Goth, 6; mss 700 and X, 7 each. To the Syriac testimony we can add six cases supported by the other Syriac recensions, but not by Syr cu S, so that the two nearest relatives to the uncorrected base of W were the two earliest versions. Σ, as well as D and fam 13, is found closely related to this tradition in places. Mss 472 and 157 (von Soden's Σ) are nearer here than they have been found elsewhere.

There remain to be noted the 32 variants, for which no other authority has been found; as usual, scribal errors previously treated are not included.

- I, 20 $-\eta\varsigma$; D and OL transpose;
- I, 32 δωση for δωσει; an itacism, though it involves change of mood;
- I, 34 εστι for εσται;
- I, 43 $-\mu\nu\sigma$;
- I, 65 $-\kappa\sigma\sigma$ (2); asyndeton is a Coptic trait;

- 1, 77 — *τον* (1); infinitive is regularly without the article in Coptic;
- 2, 7 — *τον πρωτοτοκον*; cf. Matthew 1, 23;
- 2, 37 + *τε* before *και* (2); cf. Syr S, which adds "and" to connect a following verb;
- 3, 1 — *και* (3);
- 3, 7 — *φυγειν* } either the parent ms was defective here or an ed-
- 3, 7 — *οργης* } itor was accommodating text to belief; cf. 579;
- 4, 5 *γης* for *οικουμενης*; cf. *orbis terrae* of many Latin mss;
Fort-Vig. has *terrae*;
- 4, 6 *παραδιδωμι* for *διδωμι*; copied from preceding verb;
- 4, 41 *λαλειν αυτα*; cf. Mark 1, 34, *λαλειν τα δαιμονια*; *αυτα* is omitted in e ff₂;
- 5, 8 ο *σιμων*; cf. ο δε *σιμων* in D fam 13;
- 5, 11 (*πλοια*) + *και*; cf. coördinate construction in Syrr Eth Diatess;
- 5, 17 *χωρας* for *κωμης*; looks like a translation change;
- 5, 37 *μη* for *μηγε*; cf. Mark 2, 21;
- 5, 38 *βαλληται* for *βλητεον*; cf. *βαλλονσιν* in Σ* D OL Syrr Eth = Matthew 9, 17;
- 6, 34 *απολαμβανωσιν* for *απολαβωσι*; cf. *recipient* of OL and Vg^{cl};
- 6, 35 *εσται* for *εσεσθε*; a tense change;
- 6, 43 *κακον* for *σαπρον*; interchange of synonyms; cf. Latin (*malos*); Epiph haer 66, 6;
- 7, 5 *εποιησεν* for *ωκοδομησεν*;
- 7, 6 *αντον* for *αντον*; Σ B Sah omit;
- 7, 28 *και ο* for *ο δε*; cf. a (*et qui*) Eth;
- 7, 30 (*αντον*) + *το βαπτισμα ιωαννου*; a repetition from end of previous verse;
- 7, 44 *τον οικον* for *την οικιαν*;
- 7, 44 *υπο ποδας* for *επι τους ποδας*; cf. sup in δ, perhaps abbreviation read as *sub*;
- 7, 44 *επεδωκας* for *εδωκας*;
- 7, 49 *προς εαντον* for *εν εαντοις*; cf. *apud se, intra se, secum*, of Latin mss;
- 8, 4 *εισπορευομενων* for *επιπορευομενων*; influence of a version.

These readings as a whole are not very important, but they are of the same general character as the variants which have previously

been assigned to the version tradition; they consist in the main of slight omissions or additions, synonyms, and changes in number and tense. Harmonistic changes are few.

(b) Luke 8, 13 to end

As suggested by the relationship to codex A, this part of Luke belongs to the Antioch recension. Out of 1399 readings considered, 1112 agree with that recension. Furthermore, while W differs often from the derived forms of the Antioch recension (noted by von Soden as K^a, Kⁱ, etc.), it does not agree with these against the original type of the recension, as shown in the mss S V Ω, etc. (K^I of von Soden).

There remain 287 special readings of W to be accounted for; these are in the main to be referred to the original base, as it has been shown above (pp. 31 ff.) that in Luke just as in Matthew the corrections by first and second hands indicate that the parent ms had been revised from the version tradition form to the Antioch recension. Of these special readings in W the following 189 may be definitely assigned to the version tradition, though a few have been adopted by later Antioch types also:

- 8, 17 $-\gamma\alpha\rho$ = Bo (F, while C and H have $\delta\epsilon$), Aug Hier;
- 8, 20 $\alpha\pi\eta\gamma\gamma\epsilon\lambda\theta\eta$ for $\alpha\pi\eta\gamma\gamma\epsilon\lambda\theta\eta$ = 47, 56, 58, 61, 476, Eras;
- 8, 22 $+\tau\omega$ before $\pi\lambda\omega\iota\omega\nu$ = H M V fam 13, 71, 242, 253, 472;
- 8, 28 ($\epsilon\pi\epsilon\nu$) + $\alpha\tau\omega$ = l. 47;
- 8, 32 $-\epsilon\kappa\epsilon\iota$ = Basil-Seleuc (Migne, 85, p. 277);
- 8, 33 $\epsilon\iota\sigma\eta\lambda\theta\epsilon\nu$ for $\epsilon\iota\sigma\eta\lambda\theta\omega\nu$ = S U fam 1, fam 13, 237, 238, 243, 251, 253, 472, 474, 482, l. 47, l. 183, l. 184, al;
- 8, 35 $\tau\omega\nu$ $\alpha\eta\theta\omega\pi\omega\nu$ $\kappa\alpha\theta\eta\mu\epsilon\nu\omega\nu$ = P fam 1, 124, 157, 243, OL (exc. a δ) Vg Sah Bo;
- 8, 37 $\pi\omega\nu$ for $\alpha\pi\omega\nu$ = S;
- 8, 47 $\pi\omega\omega$ for $\omega\omega$ = 579, Sah; cf. *quem ad modum, quo modo, quia, sicut* in OL mss;
- 8, 55 $\delta\theta\eta\omega\iota$ $\alpha\eta\tau\eta$ = D R fam 1, fam 13, 33, 106, 245, 251, 254, 508, 565, l. 253, a d r r, Vg (FRQW) Syrr Sah Bo Arm Eth; cf. Mark 5, 43;
- 9, 2 $\epsilon\iota\alpha\sigma\alpha\sigma\theta\omega\iota$ for $\iota\alpha\sigma\theta\omega\iota$ = F 226*, 235; cf. Syr cu S Goth;
- 9, 8 $+\lambda\epsilon\gamma\omega\eta\tau\omega\nu$ before $\omega\tau\iota$ = Syr cu S g (Eth) Goth;
- 9, 12 $-\delta\epsilon$ (2) = e c b ff, q aur Vg Syr cu S (Sah);

- 9, 17 περισσευμα for περισσευσαν = D 5, fam 13, 61**, (e);
 9, 17 αυτων for αυτοις = 579;
 9, 17 + των before κλασματων = D 5, fam 13, 61**;
 9, 17 κοφινους for κοφινοι = 157, b f ff, q Vg (B B⁷ G Y) Syr cu S Sah;
 9, 18 (μαθηται) + αυτον = M U fam 1, 11, fam 13, 22, 60, 71,
 106, 237, 242, 251, 435, 579, l. 18, l. 19, l. 48, l. 49,
 l. 184, a f Syrr Sah Bo (7 mss) Arm Eth Go;
 9, 24 απολεσει for απολεση = X Λ 28, 69, 157, l. 234;
 9, 31 + τη before δοξη = A 579, Sah (91) Epiph;
 9, 38 επιβλεψον for επιβλεψαι = X D E W^a X Λ 28, 157, al;
 cf. Latin and Syriac; Mark 9, 22 has βοηθησον;
 9, 39 μολις for μογις = B R fam 1, 157, 254, 274**, 471, 474,
 700;
 9, 46 - εν = H 53, 259, 700;
 9, 59 - πρωτον = Theodoret; cf. change of order in X B D,
 etc.;
 9, 60 νεκρους εαντων = c b d e q r aur Vg Syr cu S Ir Tert
 Cypr Hier;
 9, 62 επιβαλλων for επιβαλων = A D L 474, b c e g, q r gat
 Vg Syr cu S Sah (Bo) Clem Ir Tert Cypr;
 10, 4 ασπασασθαι for ασπασησθε = 472;
 10, 8 δεχονται for δεχωνται = E* K L* M R U X Γ Λ 28, 245,
 247, 251, 254, (472), 482, 700, l. 48, l. 49, l. 184 al;
 10, 13 - ει = 1 (*teste* Wets not Lake), 72, 471*;
 10, 19 - τον (1) = fam 1, Constit. Apost. (8, 7, 5) Just (dial 76)
 Clem (strom 4, 6, 26) Test. xii patr (Levi, 18) Or
 Eus Bas Cyr Epiph Thdrt Caes Macar Euseb-Alex
 Procop, etc.;
 10, 22 βουλεται for βουληται = AW^a X Λ 69, 124, 472, 579, l. 184;
 10, 31 καταβαινων for κατεβαινεν = D e d Syr S Bo (X J) Eth;
 10, 32 - δε (1) = 240, 244, 700, c b ff, g, q r Vg (Syr cu S)
 Sah;
 10, 37 - αντω = D X d Bo (J) cat^{ox};
 11, 2 προσευχεσθαι for προσευχησθε = A C H M P Γ Δ Α Π*
 I, 33, 69, 124, 157, l. 183, l. 184;
 11, 5 ερει for ειπη = A D K M P R Π Ψ 4, fam 13, 71, 106,
 251, 253, 472, 482, 569, l. 48, l. 49, l. 184 al OL Vg;
 11, 7 εστιν for εισιν = D 57, 254, 472;
 11, 8 φιλος for φιλον = fam 13, (OL) (Sah Bo) Chr;

- II, 11 ο νιος αιτησει=D 243, 485, 700, d Sah Bo Or;
- II, 12 επιδωση for επιδωσει=X 245;
- II, 17 μερισθεισα for διαμερισθεισα=C F M X Γ Ψ 44, 61, 71, 106, 124, 235, 248, 258, 259, 433, 435, 579, 700, al;
- II, 18 εμερισθη for διεμερισθη=Σ C Λ 28, 61, 80, 108, 124, 127, 236, 259, 433, 472, 485, 579, l. 184, etc.
- II, 18 εκβαλλει for εκβαλλειν=130, Eth; cf. εκβαλλω in 218, 220, OL Syrr Bo;
- II, 18 -με=F 69, 130, (218, 220), 239, l. 184, Vg (≠ D O dimma) Eth;
- II, 19 -ει δε ··· δαιμονια=69, 346, r₂ Vg (R); due to like endings;
- II, 19 εκβαλουσιν for εκβαλλουσι=M R X Λ Γ** 248, 254, 478, (700), l. 48, l. 49, a₂ d 1 dimma;
- II, 19 αυτοι κριται νυμων=A C K L M U Π Ψ 71, 157, 251, 253, 472, 482, (700), l. 48, l. 49, l. 184, ff₂ Vg;
- II, 22 νεικησει for νικηση=E H M R X Γ Δ 28, 219, 220, 251, 433, 472, 474, 475, l. 184;
- II, 24 (οταν)+δε=D U X fam 1 (teste Wets. not Lake), 106, 157, 247, 472, l. 48, l. 184, b d r₂ aur (cf. i l) Vg (D) Bo (5 mss) Sah Syr h;
- II, 36 μερος τι=A B G K M X Π fam 1, fam 13, 71, 248, 251, 253, 254, 472, 474, 482, 579, l. 48, l. 184, f;
- II, 37 αριστησει for αριστηση=28, 59, 245, 472, l. 184;
- I2, 1 πρωτον with προσεχετε=G L Δ 28, 472, al mult c f i l q Syr cu g Eth;
- I2, 5 βαλιν for εμβαλειν=D 243, 245, 253, OL Vg Mcion Thdot;
- I2, 6 δνο ασσαριων=1 (duo assibus) Vg (R Y^{mg}); cf. *dipondio* of OL Vg;
- I2, 11 απολογησεσθαι for απολογησθει=18, 51, 57, 90, 66*, 106, 209, 240, 243, 244, 246, 247, 254, 470, 476, 478, 479, 480, 672*, Vg (R);
- I2, 15 αυτων (bis) for αυτον=11, 38, c; cf. 118, 209 (αυτον in an erasure); αυτω in many mss;
- I2, 18 -μον (1)=a c d ff₂ Hier Aug Ambr;
- I2, 36 αυτων for εαυτων=D fam 1, fam 13, 33, 49, 240, 244, 579, 700, l. 20, l. 47, l. 184, Clem Or Meth;
- I2, 38 (και₂)+εαν=P** 157, 254, 472, 481, al f ff₂ g₂ i q aur;

- 12, 42 δονναι for διδοναι= (N*) Ψ 28, 63, 122, 253, 259, 700, l. 184;
- 12, 42 - τον=D L Q X l. 60, l. 63, Or;
- 12, 44 - οτι=59, b ff₂ i;
- 12, 44 αυτω for αυτον=M P T^{woi} Γ Λ 49, 157, 470, 475, l. 63, c e Syr S (Sah);
- 12, 47 - μηδε ποιησας=L fam 13, (59), 330, OL Syr cu S g Diatess Arm;
- 12, 55 ερχεται for εσται=N* 157, 1;
- 13, 5 μετανοειτε for μετανοητε=H 28, 251, 433, 472, 474;
- 13, 11 ην γνη=254, 700, Syr cu S; some omit ην;
- 13, 15 υποκριτα for υποκριται=D V X 106, 157, 482, 579, al mult d f l Syr cu g j Sah Arm;
- 13, 15 + εν before σαββατω=A T^{woi} al Syr cu S Sah Bo;
- 13, 21 ζυμωθη for εζυμωθη=D e r;
- 13, 21 ολη for ολον=64;
- 13, 22 ποριας for πορειαν=9, 11;
- 13, 24 - λεγω νμιν=Bo (F₁) Faust. Man. in Aug 8, 464; changed order in OL Syrr Diat;
- 13, 31 ταντη for αυτη=D K M T^{woi} Π 63, 71, 116, 157, 481, 579, al Vg (E ²E^{mg} R) Sah Bo;
- 13, 31 σε θελει=aur*;
- 14, 5 + o τι before ειπεν=X 251;
- 14, 21 εαυτου for αυτου (1)=Γ 69, 124, 243;
- 14, 24 γενσηται for γενσεται=fam 1, 472; cf. l. 183;
- 14, 33 - ονν=Λ 237, gat Syr cu S g Bo;
- 14, 33 αυτου for εαυτου=471; cf. D K M Π 15, 29, 42, 71, 248, αυτου, but in different order;
- 15, 1 - παντες=237, 251, b c l q mol 130^{lat} Vg Syr cu S g Sah (90) Eth Go;
- 15, 20 επεσεν for επεπεσεν=fam 1, 69, 122, 234, 235, 243, 248, 253, 473, 484, l. 48, l. 184, al OL (Vg);
- 15, 22 (δοτε)+ αυτω=472;
- 15, 27 - οτι=c ff₂ aur Vg Syr cu S;
- 15, 29 σου εντολην=D Sah;
- 15, 32 - και (4)=Sah (due to omission of verb);
- 16, 3 δε αυτω for δε εν εαυτω=e (*sibi*);
- 16, 6 - αυτω=fam 1, Vg (D*) Syr S Bo;
- 16, 14 - και (2)=L^{wets} Α 2, 53, 59, 67, 71, 245, 253, 472, Syr S Sah Eth Pers;

- 16, 17 *παρελθειν* for *πεσειν*=472, a Syr S g; repeated from first half of sentence;
- 16, 22 +*τον* before *αβρααμ*=fam 13, 28, 66, 71, 201, 479, 480, 517, l. 184, Epiph;
- 16, 26 *υμων και ημων*=N 130, 157, colb^{wets} (=22) b e h m δ dimma mol Vg (12 MSS) Chr Eustath;
- 16, 26 —*εντευθεν*=D c d e m;
- 16, 27 —*ονν*=579, e f l r Bo Eth; order changed in many;
- 16, 31 *απελθη* for *αναστη*=237^{scol} b c e g (*abierit*) Dial; D d r Ir and Sah (114) combine the two; cf. *πορευθη* of 225, 245, *ierit* of a ff, i 1 Syr S;
- 16, 31 *εκ νεκρων απελθη* (—*προς αυτους*)=Syr S; yet the simple verb in Syr S agrees better with *πορευθη* (*ierit*) than with the compound *απελθη*;
- 16, 31 *πιστευοντιν* for *πεισθησονται*=f Vg (Z*); cf. D 157, OL Vg Syr S Ir Ephr Aug;
- 17, 2 *λιθος ονικος* for *μυλος ονικος*=157; cf. *λιθος μυλικος* of the Hesych. recens;
- 17, 10 —*οτι* (1)=A X fam 1, 42, 67, OL Vg Syr cu S Eth Or Bas Cypr;
- 17, 11 *διερχεται* for *διηρχετο*=Sah (γ^l); cf. Δ* (*διερχετο*);
- 17, 23 —*και* (η)=D K L X Π* 28, 33, 69, 131, 245, 247, 253, 258, 299, 435, 471, 472, 482, l. 48, l. 49, l. 184, e q Vg;
- 17, 29 *θειον και πυρ*=A D K M Π fam 13, 71, 106, 245, 248, 251, 254, 472, 482, d Syr h Go;
- 17, 31 *εστιν* for *εσται*=245, 254, Syr cu S Sah Bo;
- 17, 33 *απολεση* for *απολεσει*=E H 28, 66*, 244, 473, 478, l. 49, l. 184, Vg (D);
- 17, 34 *δυο εσονται*=A K M R U Π fam 13, 71, 201, 239, 241, 245, 246*, 248, 251, 254, 472, 479, 480, 482, 483**, l. 49, l. 184, al q Syrr Eth Go Bas;
- 18, 2 *ανονς* for *ανθρωπον*=Syr cu Bo cor-vat^{mg};
- 18, 5 —*μοι*=Diatess;
- 18, 14 —*γαρ* (*παρ*)=69, 118*, 473 (OL), Syr cu S Sah Arm Eth Antioch;
- 18, 26 *ακουοντες* for *ακουσαντες*=D L fam 1, 254, 569, 579, 1δ; cf. other OL MSS;
- 18, 27 —*τω*=D P 157, 475, Just Thphl; cf. Matthew 19, 26;
- 18, 29 *υμιν λεγω*=Clem (quis div sal 4);

- 18, 33 *αποκτινουσιν* for *αποκτενουσιν* = D i;
 18, 42 — *αυτω* = Ψ* Adamantius (858 d);
 19, 2 — *και* (3) = 108, 157, Syr (g) h; (D d e omit *et ipse*);
 19, 4 *συκομωραιαν* for *συκομορεαν* = E* G K U II 40, 71, 124,
 470, 473, 482, 484, 485**, l. 183, Cyr; (*συκομω-*
 ρεαν) = D Q fam 1, 237, 239, 242, 245, 433, l. 3,
 l. 24;
 19, 8 *το ημισν* for *τα ημιση* = 433, l. 19, OL Vg Syr cu S Sah
 Bo; cf. A R Δ 28, 69, 71, l. 251;
 19, 11 *μελλει* after *θεον* = 59; cf. 131 OL Vg;
 19, 12 (*τις*) + *ην* ... *και* = a b c e f i l q r Lucifer (Ambr); cf.
 Sah Bo;
 19, 13 *πραγματενεσθαι* for *πραγματενσασθε* = D Λ fam 1, 71,
 472, 474, 579, OL Vg;
 19, 15 — *αυτω* = Δ 579, OL (except a d) Vg Sah (114) Bo
 Arm Eth Lcif;
 19, 15 *πεπραγματενσατο* for *διεπραγματενσατο* = OL Vg Syrr;
 19, 21 *ει αυστηρος* = D 251, (d) e f Syr cu S; cf. Sah Bo;
 19, 25 — *και* ... *μνας* = D 16, 60*, 69, l. 18, l. 19, l. 36, l. 49,
 l. 251, l. 260, b d e ff₂ g₂ Syr cu S Bo (A*) Lcif;
 19, 36 *εαυτων* for *αυτων* = A B K R U II fam 1, (251), l. 49,
 al;
 19, 38 — *βασιλευς* = Λ* 15, 16, 59, 142*, 475*, 579, l. 18, l. 48,
 Vg (D E R) Bo (§) Eth Meth Tit Eulog; cf. D a
 c d ff₂ i s;
 19, 39 *φαρισαιοι* for *των φαρισαιων* = Epiph (haer 2, 66, 43);
 19, 40 — *οτι* = B* 48, 57, 69, 235, 240, 244, 470, 472, a c (e) ff₂, i
 l r r₂ s Vg (K) Or;
 19, 43 — *και συνεξονσι σε* = c e i l q Eus;
 19, 46 (*γεγραπται*) + *οτι* = A C D K M II Ψ 33, 71, 106, 235,
 248, 251, l. 18, l. 19, l. 48, l. 49, al d f g_{1,2} s Vg Syr
 cu g j Go; cf. Mark 11, 17;
 19, 48 *ποιησουσιν* for *ποιησωσιν* = K L S 59, 66, 71, 201, 234,
 242, 253, 435, 470, 480–5, 672, al Or;
 20, 5 *συνελογιζοντο* for *συνελογισαντο* = § C D (56, 61) 157,
 254, OL Vg Syrr; cf. Matthew 21, 25; Mark 11, 31;
 20, 9 (*ανοσ*) + *τις* = A fam 13, 28, 241**, 252**, 473, 517, l. 183,
 l. 184, al r Vg (G Θ*) cor-vat Syrr Arm;
 20, 14 — *δευτε* = A B K M Q II Ψ fam 1, 29, 42, 80, 470, 472,
 475*, 482, l. 48, 130^{lat} OL Vg Arm Go;

- 20, 19 *οχλον* for *λαον* = 76, 145, l. 48, colb^{wets} (= 22?) Syr h; cf. Mark 12, 12;
- 20, 24 $-\delta\epsilon$ = D Γ fam 1, 239, OL Vg;
- 20, 28 *εξαναστησει* = A E H P Γ Δ fam 13, 245, 248, 251, 254, 474, 475*, 476*, 481, l. 184;
- 20, 34 *εκγαμιζονται* for $-\sigma\kappaονται$ = A K M P U Γ Δ Π al (50); cf. Matthew 24, 38;
- 20, 36 $-\epsilon\tau i$ = fam 1, 575, c e ff₂ i 1 q Syrr Bo (6 mss) Cypr;
- 20, 36 *μελλουσιν* for *δυνανται* = D a e Syr h Cypr;
- 20, 37 *εδηλωσεν* for *εμηνυσεν* = D 122 (a e d Syr cu S) Cypr;
- 20, 38 +o before *θεος* = 60, 124, 475, l. 48, l. 184, Sah Bo;
- 20, 42 +*των* before *ψαλμων* = D P fam 13, 64, 71, 106, 157, 247, 569, l. 18, l. 19, l. 49, l. 184, l. 251, l. 260;
- 21, 2 $-\delta\epsilon$ = S 124, 127, 262, 472, a Sah (111) Bo (8 mss) Arm;
- 21, 3 *πλιω* for *πλειον* = D X Q Ψ 51, 106, 157, 235, 239, 483, 484;
- 21, 5 *αναθεμασιν* = Σ A D X Ψ 1, 579, al;
- 21, 6 *λιθον* for *λιθω* = Σ^c L X Ψ fam 1, fam 13, 33, 44, 66, 122, 157, 201, 237, 242, 472, 480, 485, al;
- 21, 7 *μελλει* for *μελλη* = Γ fam 1, fam 13, 157, 245, 470, (472), 484;
- 21, 16 *συγγενεων* = A 1;
- 21, 20 *γινωσκεται* for *γνωτε* = R fam 1, Sah Eus; cf. Syr;
- 21, 23 $-\tau aιs$ (2) = 251; (346 omits *ταις*);
- 21, 28 *ανακαλιψατε* for *ανακυψατε* = fam 1; cf. OL Vg Tert;
- 21, 30 *απ αντων* for *αφ εαντων* = Σ^{ca} L fam 13, 157, Syr g j Bo Arm;
- 21, 34 *αι καρδιαι νμων* = A B X fam 13, 25, 251, l. 53, OL Vg;
- 21, 36 *παντα ταντα* = A C* M 235, 471, a e i r Syr h j Eth Tert; many omit one;
- 21, 36 $-\tau a$ = U al pauc;
- 21, 37 $-\epsilon\xi\epsilon\rho\chiομενος$ = q (D d Tert Tit-Bost);
- 22, 4 +*τοις* before *στρατηγοις* = C S U Λ fam 13, 28, 157, 131, 299, 473, 475, 476, 481, 506, 517, 579, l. 184, Sah Bo Eus;
- 22, 12 *αναγεον* for *ανωγεον* = C 1, 471, 478, 510, 575, 700; cf. Hesych;
- 22, 15 $-\mu\epsilon$ = Or^{semel}; cf. Ol Vg;
- 22, 17 +*το* before *ποτηριον* = A D K M U Π 38, 71, 73, 86, 127, 435, 472, 482, and 12 lect;

- 22, 18 + ννν before γενηματος=b f E^{vg} cor-vat* (*vitis huius*); cf. § B L K M II, etc. (+ απο του ννν) + DG 1, etc.;
- 22, 23 – αντοι=c Vg(W);
- 22, 23 ηρξατο for ηρξαντο=66*;
- 22, 25 εξουσιαζοντιν for οι εξουσιαζοντες=(§*) Syr cu S;
- 22, 27 – δε=l. 150* Syr cu S Or Eph-Syr Sedul;
- 22, 37 ελογισθην for ελογισθη=b Vg (D) Syr cu Diatess Pers;
- 22, 49 επιταξομεν for ει παταξομεν=l (b) Syr cu S (Sah);
- 22, 51 εασατε for εατε=fam 13, 57, 157, Sah;
- 22, 59 διαστησασης=579; cf. διαστασης of regular text and διαστησας of D; probably an attempted correction from D form to regular; both deleted and added letters were copied by scribe;
- 22, 66 εαντων for αντων=A Λ fam 1, fam 13, 157, etc.;
- 22, 70 ονν for δε=A K M II fam 1, 69, 124, Vg (E);
- 23, 3 αντος εφη for ο δε αποκριθεις αντω εφη=Syr cu S Tert;
- 23, 8 (ικανον)+χρονον=H M X II fam 1, fam 13, 71, 239, 248, 299, 470, 475, 482, l. 14, l. 184, al OL Vg Syr cu g Bo Eth; cf. § B D L T 157, 579, etc.;
- 23, 11 – ο (1)=240, 244, 472, l. 260; cf. Coptic;
- 23, 11 – τω=A M II 472, 482;
- 23, 19 + την before φυλακην=fam 1, 237, 240, 242, 248, 475, 478, l. 48, l. 49, l. 63, l. 251, Sah Bo;
- 23, 21 – σταυρον (σταυρωσον) (2)=U** 157, a b e f ff, l Vg (E) Bo (N) Arm Eth;
- 23, 25 εν τη φυλακη for εις την φυλακην=235, 579, l. 184, Vg (C H) (Syr cu S);
- 23, 33 τον for ον (2)=157, l. 48;
- 23, 35 + εν οις before και (1); copied incorrectly from Syr cu S g Sah Bo (all add "for them" at end of previous phrase);
- 23, 40 εσμεν for ει=C* Syr cu S j Sah Bo Eth Chr (r?); cf. D;
- 23, 48 αντων for εαντων=U X P Γ Ψ fam 13, 258, 472, 476, l. 6, l. 47, l. 48, l. 49, l. 54, l. 183, l. 184;
- 23, 53 – αντο (2)=H X Γ fam 1, 25, 475, 482, 506, l. 7, l. 9, l. 12, l. 13, l. 14, l. 48, l. 49, l. 184, OL Vg Arm;
- 23, 53 ονδεις ονδεπω=§ C K M P U Π fam 13, 33, 116, 131, 157, 251, 482, l. 48, l. 49;
- 24, 10 – ησαν δε=A D Γ fam 13, 28, 71, 106, 243, 247, 248, 254, 258, 435, l. 47, l. 48, l. 49, al d Syr cu S Bo Eth;

- 24, 20 *αυτον παρεδωκαν*=A D K P Π 1, fam 13, 157, 247,
1071, l. 253, OL Vg Aug;
- 24, 27 διερμηνευειν for διηρμηνευεν=Σ*; cf. D (*ερμηνευειν*) OL
Vg Eth;
- 24, 37 φοβηθεντες for πτοηθεντες=Σ;
- 24, 39 —μου (2)=L 1, 13, 33, 53, 300, 579, c e f Vg Syr h
Arm Eus Hil Tert Thdrt;
- 24, 39 —με=D OL Vg 130^{lat} Syr cu S j Aug Ambr Hier
Hilar Vig-Tap;
- 24, 49 και εγω ιδον=1; Σ D L 33 OL Vg, etc., omit ιδον;
- 24, 50 —αυτον=D ff₂.

A comparison of these readings shows that the base was not only of the version tradition, but closely allied to that branch of it exhibited by W in the latter part of Mark. The various versions and mss agree with W as follows: Old Latin, 77; fam 13 and Syr cu S, 43 each; D, 39; fam 1, 36; ms 472, 33; Sah and l. 184, 30 each; ms 157, 26; Bo and A, 25 each; X, 23; 579, Syr g and Eth, 19 each; ms 254, 13; mss 700, 245, and Arm, 12 each.

To complete our total of 1399 readings studied there remains the following list related to the Hesychian recension:

- 8, 20 —λεγοντων=Σ B D L Δ Ξ fam 1, 22, 33, 157, OL Vg
Syr cu g j Sah Bo Eth Go;
- 8, 21 —αυτον=Σ A B D L Δ Ξ Π Ψ 34, 36, 39, 63, 72, 240,
243, 244, 249, 253, 259, 470, 472, 478, 479, 700, al (10)
OL Vg Syr S h Arm Eth Go Bas Tit;
- 8, 22 δε for και (1)=Σ A B D K L M U Π fam 1, fam 13,
33, 157, 253, 472, 482, 700, al OL Vg Syrr Bo Go;
- 8, 25 —εστιν (1)=Σ A B L X Ψ fam 1, 42, 63, 72, 251, 253,
254, 300, 472, 482, 700, al Eth;
- 8, 27 —αυτω (2)=Σ B E Ξ Ψ fam 1, 33, 74, 89, 90, 157, 483,
484, 700, al Arm Ps-Ath;
- 8, 28 —και (1)=Σ B L X Ξ (D) 33, 61, 157, 259, l. 47, OL
Vg Syr cu S g j (Sah Bo);
- 8, 39 σοι εποιησεν=Σ B C* D L P R X Ψ 1, 131, 251, 435,
OL Vg Tit Vict Cyr:
- 8, 45 σνν αυτω for μετ αυτον=Σ A C D L P R U Ξ fam 1,
fam 13, 33, 67, 106, 157, 251, 254, 472, l. 18, l. 19, l. 36,
l. 48, l. 49;
- 8, 47 —αυτω (2)=Σ A B C** D L X Ξ Π Ψ fam 1, fam 13,

- 33, 42, 63, 72, 157, 253, 474, 482, 700, al OL Vg
Syr cu g j Bo Arm Eth;
- 8, 52 *ov γαρ* for *οὐκ=* Σ B C D F L X Δ fam 1, fam 13, 16,
33, 64, 71, 157, 251, 254, l. 48, l. 49, al a c d f ff₂ g_{1,2}
l q em Syr cu S g j Sah Bo Arm Go Cyr;
- 9, 3 *ραβδον* for *ραβδονς=* Σ B C* D E* F L M (X) Ξ Ψ 1,
11, fam 13, 22, 33, 106, 157, 247, 253, 254, al OL Vg
Syrr Sah Bo Arm Eth;
- 9, 5 *δεχωνται* for *δεξωνται=* Σ A B C* K L M U Ξ Π Ψ 1,
33, 63, 71, 86, 116, 157, 209, 253, 254, al Go;
- 9, 5 – *και* (2)=Σ B C* D L X Ξ Ψ 1, 33, 124, a c d f Sah
Bo Arm Eth;
- 9, 21 *λεγειν* for *ειπειν=* Σ A B C D K L M Ξ Π fam 1, fam
13, 28, 33, 71, 72, 157, 253, 300, 474, 482, 700, l. 18,
l. 19, l. 48, l. 49, l. 184, Or;
- 9, 23 *ερχεσθαι* for *ελθειν=* Σ* A B C* D K L Ξ Π fam 1,
fam 13, 33, 42, 63, 72, 157, 253, 300, l. 49, l. 184,
al Latin Or;
- 9, 23 *καθ ημεραν=* Σ* A B K L M R Ξ Π fam 1, fam 13, 33,
72, 251, 253, 470, 482, l. 48, l. 183, f g_{1,2} Vg Syrr Sah
Bo Arm Go Hier;
- 9, 36 + o before *ις=C**** K L M X Δ fam 1, fam 13, 157,
243, 245, 253, 472, al;
- 9, 37 – *εν=* Σ B L S fam 1, fam 13, q r (Sah);
- 9, 49 – o = B C* D fam 13, 28, 50, 243, 251, 474, Sah Bo;
- 9, 50 *υμων* for *ημων* (*bis*)=Σ^{cb} B C D K L M Ξ Π Ψ 11, fam
13, 22, 33, 71, 72, 244, 251, 254, 470, 472, 476, 482,
484, 700, l. 49, l. 184, al OL Vg Syrr Arm Eth Go;
- 10, 19 *δεδωκα* for *διδωμι=* Σ B C* L X 1, 700, l. 48, OL (exc.
c d) Vg Syr g j h Sah Bo Arm Eth Or Caes Bas
Cyr Epiph Antioch Thdrt Hil Lcif;
- 10, 19 *αδικησει* for – *ση=* Σ A D E H L M Γ Λ 1, fam 13, 33,
l. 184, al Or;
- 10, 30 *εκδυσαντες* against *εξεδυσαν* of E G H S V Δ Λ fam 1,
433, 472, 475, 478, 481, 483, 484, al b e f g, i l q Vg Go;
- 10, 41 *θορυβαζη* for *τυρβαζη=* Σ B C D L 1, 33, Bas Evagr;
- 11, 2 – *της=* Σ^{cb} A C D M P Δ 69, 254, 482, l. 48;
- 11, 6 (*φιλος*) + *μον=* Σ A B L X fam 1, fam 13, 71, 157, 253,
254, 470, (472), 482, l. 48, l. 49, l. 184, OL Vg Syr
cu h Arm Eth Or;

- II, 8 $\sigma\omega\nu=\aleph^*$ A B C K M R II al mult OL Bo Or Bas Chr;
- II, 11 + $\epsilon\xi$ before $\nu\mu\omega\nu=\aleph$ A B C D K L M R X II fam 13, 33, 71, 106, 157, 299, 474, 700, al OL Vg Dial Or Epiph;
- II, 15 + $\tau\omega$ before $\alpha\rho\chi\omega\nu=\aleph$ A B C K L M II Ψ 33, 42, 71, 106, 157, 253, 482, 700, l. 18, l. 19, l. 48, l. 49, l. 184, al Arm;
- II, 26 $\epsilon\sigma\epsilon\theta\omega\nu$ for $\epsilon\lambda\theta\omega\nu=\aleph$ A B C D H K L M R X Ξ II fam 1, fam 13, 33, 71, 157, 241, 245, 246, 259, 472, 481, 482, 484, al mult;
- II, 28 - $\gamma\epsilon=\aleph$ A B* L Δ Ξ al;
- II, 28 - $\alpha\nu\tau\omega=\aleph^a$ A B C D L Δ Ξ 3, 9, 33, 42, 87, 114, 122*, 123, 145, 219, 226*, 476, 478, 481, OL (Vg) Syr h Arm Eth Tert;
- II, 32 $\nu\nu\epsilon\nu\epsilon\tau\omega$ against $\nu\nu\epsilon\nu$ of E* H K S V Δ al mult Syr cu h Bo;
- II, 34 - $\omega\nu=\aleph$ B D L Λ 435, OL Vg Sah Bo Arm Eth;
- II, 34 (οφθαλμος) (I) + $\sigma\omega\nu=\aleph^*$ A B C D M 18, 25, al OL Vg Bo Syr g h Eth;
- 12, 5 $\epsilon\chi\omega\nu$ $\epsilon\xi\omega\nu$ $\sigma\tau\omega\nu=\aleph$ A B D K L R X II Ψ I, fam 13, 33, 157, 209, 251, 253, 254, 471, 482, l. 32, l. 47, l. 48, l. 49, l. 184, OL Vg Syr h Sah Bo Arm Or Epiph;
- 12, 9 $\epsilon\nu\omega\pi\omega\nu$ (I) for $\epsilon\mu\pi\rho\omega\theta\epsilon\nu=\aleph$ B L R X Γ Δ Λ fam 1, fam 13, 28, 33, 71, 157, 472, etc.
- 12, 15 $\pi\omega\sigma\eta\omega$ for $\tau\eta\omega=\aleph$ A B D K L M Q R T U X II fam 1, fam 13, 33, 71, 106, 157, 248, 251, 254, 472, al OL Vg Syrr Sah Bo Arm Eth Clem Bas Antioch;
- 12, 22 - $\nu\mu\omega\nu=\aleph$ A B D L Q I, 42, 108, 124, 157, 229**, 700, l. 48, al (OL) am fu for em Syr S h Arm Ambr;
- 12, 28 - $\tau\omega$ before $\alpha\gamma\rho\omega$ against E K S V Γ Δ II Ψ al mult Sah Bo Arm;
- 12, 49 $\epsilon\pi\omega$ for $\epsilon\omega\sigma=\aleph$ A B K L M T U X II Ψ fam 1, fam 13, 33, 157, 240, 248, 483, l. 48, al Sah (Bo) Clem Or Archel Eus Ath Cyr Chr Bas Antioch Hil;
- 12, 59 $\tau\omega \epsilon\sigma\chi\omega\eta\omega \lambda\epsilon\pi\tau\omega=\aleph^*$ B M T Γ fam 1, fam 13, etc.
- 13, 4 $\alpha\omega\tau\omega$ for $\omega\tau\omega=\aleph$ A B K L T X II 4, 33, 69, 157, 251, 254, 300, 482, l. 48, OL Vg Syr h Chr;
- 13, 6 $\pi\epsilon\phi\tau\epsilon\nu\mu\omega\eta\omega \epsilon\nu \tau\omega \alpha\mu\pi\epsilon\lambda\omega\eta\omega \alpha\omega\tau\omega=\aleph$ B D L X Ψ

- fam 1, 106, 251, 253, 259, 346, OL Vg Syr g h Sah Bo Arm Petr Bas Cyr;
- 13, 11 — $\kappa\alpha\iota$ (2) = **Σ** B T Ψ fam 1, 46, 52, 472, Sah Bo; cf. D b d e;
- 13, 14 $\alpha\upsilon\tau\alpha\varsigma$ for $\tau\alpha\upsilon\tau\alpha\varsigma$ = **Σ** A B L T X II fam 1, fam 13, 42, 157, 251, 254, 300, 472;
- 13, 35 $\iota\delta\eta\tau\epsilon\mu\epsilon$ = **Σ** A B K M R II 69, 106, 114, 248, 251, 254, 300, 472, 482, l. 48, a f i l Vg;
- 14, 5 $\pi\epsilon\sigma\epsilon\tau\alpha\iota$ for $\epsilon\mu\pi\epsilon\sigma\epsilon\tau\alpha\iota$ = **Σ** A B L II Ψ fam 1, fam 13, 157, 251, 253, 254, 259, 471, 472, 481, 482, OL Vg;
- 14, 21 — $\epsilon\kappa\epsilon\nu\eta\varsigma$ = **Σ** A B D K L P R II Ψ fam 1, 27, 63, 69, 130^{lat}, 157, 254, 472, 482, OL Vg Sah Bo Arm Eth Go Bas;
- 14, 21 $\tau\nu\phi\lambda\eta\varsigma$ και $\chi\omega\lambda\eta\varsigma$ = **Σ** B D F K L M P U II 33, 71, 106, 157, 241, 252, 254, 346, 472, 479, 480, 482, l. 48, al OL Vg Syr h Sah Bo Eth Go Eus Bas;
- 14, 27 $\epsilon\alpha\upsilon\tau\alpha\eta$ for $\alpha\upsilon\tau\alpha\eta$ = A B L** M** Δ 106, 251, 472, l. 48, l. 49, l. 184;
- 14, 28 $\epsilon\iota\varsigma$ for $\tau\alpha\pi\rho\sigma\varsigma$ = B D L R Ψ 20*, (28, 71 al), 225, 240, 244, 245, 248, 251, 472, 474, 475, 476, 478, l. 48, b c d ff₁ q r Vg;
- 14, 29 $\alpha\upsilon\tau\omega\epsilon\nu\pi\epsilon\zeta\epsilon\iota\upsilon$ = **Σ** A B K L R U X II fam 1, 106, 248, 251, 253, 259, 482, l. 48, l. 49, l. 184, al Bas Eph;
- 14, 32 $\alpha\upsilon\tau\alpha\eta\pi\sigma\sigma\omega$ = **Σ** B D L X fam 1, fam 13, 157, 474, l. 183, al mult OL Vg;
- 15, 1 $\alpha\upsilon\tau\omega\epsilon\gamma\gamma\iota\zeta\alpha\upsilon\tau\epsilon\varsigma$ = **Σ** A B K M U II Ψ fam 1, fam 13, 71, 89, 248, 251, 254, 482, Go Bas;
- 15, 4 $\epsilon\xi\alpha\upsilon\tau\alpha\eta\epsilon\nu$ = **Σ** B D fam 1, fam 13, 157, e;
- 15, 22 — $\tau\eta\eta$ (1) = **Σ** A B D* K* L P Q II Ψ 254, 482, al;
- 15, 32 — $\eta\eta$ (2) = A B D L R X Ψ fam 1, fam 13, 33, l. 184, Arm Go Const;
- 16, 2 $\delta\eta\eta\eta$ for $\delta\eta\eta\sigma\eta$ = **Σ** B D P fam 13, 254, 470, 475, l. 18, l. 19, l. 48, l. 49, l. 184, d e ff₁ Syr cu S g Go;
- 16, 6 $\beta\alpha\delta\eta\varsigma$ for $\beta\alpha\tau\alpha\eta\varsigma$ = **Σ** L X Ψ 36, 40**, 44, 48, 57, 59, 127, 237, 239, 299, r₂ Q^{vg} Or;
- 17, 3 — $\epsilon\iota\varsigma\sigma\epsilon$ = **Σ** A B L fam 1, 42, 254, 346, a b f ff₁ g_{1,2} i l m (Vg) Sah Bo Syrr Arm Go Clem Dam Tert;
- 17, 4 $\alpha\mu\alpha\tau\eta\sigma\eta$ for $\alpha\mu\alpha\tau\eta\eta$ = A B D L X Δ Ψ 16, 61**, 80, 90, (124**), 130, 131, 157, 229*, 346, 473, 475*, 483, 484, l. 17, l. 21, l. 22, l. 47, l. 184, OL Vg Antioch Dam;

- 17, 17 οὐχ for οὐχι = B L S 71, 131**;

17, 24 —η (2) = Σ B L X Γ fam 1, fam 13, 106, 157, 235, 254, 472, 475, 482, l. 184, al;

17, 24 υπο τον for υπ=Σ A B D K R Π Ψ 245, (251), 472, al;

18, 4 ηθελεν for ηθελησεν=Σ A B D L Q R X Λ Ψ 1, fam 13, 157, 201, 243, 246, 252, 253, 254, 472, 475, 480, al OL Vg Syrr Bo Arm Hipp Bas Chr Dam;

18, 20 —σου (2) = A B D I K L M P X Π Ψ fam 1, 25, 29, 33, 42, 49, 67, 71, 86, 157, 245, 248, 251, 300, 382, 472, 473, 475, l. 22, d e f ff, i l q Vg Syr h Arm Go;

18, 27 παρα θω εστιν=Σ B D L Ψ fam 1, 28, 157, 248, l. 49, a e (d) Syr cu S g j;

18, 39 σειγηση for σιωπηση=B D L P X Ψ 245, 254, 382, Or;

19, 13 εν ω for εως=Σ A B D K L R Π Ψ fam 1, 25, 42, 142, 145, 157, 254, 382, (472, 482), 475, l. 36, l. 48, l. 49, l. 184, Or;

19, 34 (ειπον) + οτι=Σ A B D K L M Π Ψ fam 1, fam 13, 42, 71, 86, 106, 157, 245, 251, 254, 472, 473, 482, l. 6, l. 19, l. 48, l. 49, al a d f q Vg Syr cu g h Bo Or;

19, 41 αυτην for αυτη=Σ A B D H L R Γ Δ Π fam 1, fam 13, 42, 49, 56, 58, 60, 61, 66, 67, 71, 73, 106, 157, 240, 244, 248, 255, 472, 481, l. 6, l. 48, l. 184, Ir Or Bas;

20, 3 —ενα=Σ B L R fam 1, (fam 13,) 33, 157, c q mol durm Vg (C J K R T V X) Syr S g;

20, 19 γραμματις και οι αρχιερεις=A B C K L M U Π fam 1, fam 13, 33, 71, 251, 254, 472, 475, e Syr h Bo Arm Eth Go;

20, 24 δειξατε for επιδειξατε=Σ A B D L M P fam 13, 33, 71, 86, 106, 157, 240, 244, 245, 248, 254, 435, 470, 475, l. 48, l. 49, l. 184, al Bas;

21, 4 —ταυτα λεγων, etc., against E G H M S V Γ Λ fam 13, 71**, 245**, 435, 470, 471, l. 48, l. 49, etc.

21, 14 θετε for θεσθε=Σ A B* D L M R X Π Ψ 33, 482;

21, 17 υπο παντων δια το ονομα μου=Σ A B D E G H L R X fam 1, fam 13, 33, 71, 106, 157, 245, 254, 435, 472, 482, 700, etc., OL Vg Syrr Sah Bo, etc.

21, 20 —την=Σ B D R Or Eus;

21, 33 παρελευσονται for παρελθωσι=Σ B D L 13, 33, 157, d e c aur Vg Syr cu S Sah Bo;

- 22, 3 *καλουμενον* for *επικαλουμενον*=**¶** B D L X 57, 66, 69,
243, 258 (OL Vg) Bo Arm;
- 22, 30 *καθησεσθαι* for *καθισησθε*=**¶** A B*** G L Q Π* Ψ 25,
254, 258, 299, 472, 478, 481, 700, l. 184;
- 22, 30 + *εν τη βασιλεια μον* against E F G H S V Γ Λ 235,
237, 243, 245, al mult;
- 22, 37 - *ετι*=**¶** A B D H L Q T X 1, 12, 59, 157, 247, 258,
579, b d f r Syr j Sah Bo Eth;
- 22, 37 *το* for *τα*=**¶** B D L Q T fam 1, 157, b d Syr cu h j
Sah Bo;
- 22, 39 - *αυτον*=**¶** A B D L M** T Δ** Ψ fam 1, 13, 67, al q
Vg Syr h Sah Bo Arm;
- 22, 43-44 omit both verses=**¶**^a A B R T fam 13, 473, 481,
1071*, f Syr S h Sah Bo Arm^{cdd} Ath Cyr Ambr Dam;
- 22, 47 - *δε* (1)=**¶** A B G L M R T U X Λ Π Ψ 1, fam 13, 49,
68, 80, 142, 157, 239, 262, 470, 482, l. 6, l. 184, al l q
Vg Sah Bo;
- 22, 51 - *αυτον*=**¶** B L R T fam 1, Arm;
- 22, 53 *εστιν νυμων*=**¶**^c B D G K L M R T X Π Ψ 22, 116, 124,
248, 252, 253, 259, 435, 482, l. 49, l. 184, a Syr cu S
g Sah Arm Eth;
- 23, 34 - *ο δε τις ποιονσιν*=**¶**^a B D* 38, 82, 435, 579, 597,
a b** d Syr S Sah Bo (12 MSS);
- 23, 35 *τον θυο*=**¶** B L fam 1;
- 23, 46 *παρατιθεμαι* for *παραθησομαι*=**¶** A B C K M P Q U X
Π Ψ 4, 6, 22, 33, 42, 67, 68, 71, 78, 127, 131, 251, 252*,
470, (472), 482, l. 18, l. 19, l. 48, (l. 184), Or Tert, etc.;
- 23, 46 *τοντο δε* for *και ταντα*=**¶** B C* D 71, 248, c r Bo;
- 24, 9 *ταντα παντα*=A B G L M S fam 1, fam 13, 33, 71, 157,
472, 482, etc., OL Vg;
- 24, 12 - *κειμενα*=**¶** B 243, l. 44, l. 47, Syr cu S Sah Bo Eus;
- 24, 42 - *και απο μελισσιου κηριου*=**¶** A B D L Π d e Syr
S Sah (Bo) Clem Or Eus Epiph Cyr Ath Diatess;
- 24, 53 - *αμην*=**¶** C* D L Π 1, 22, 33, 130, 240, 244, a b d e
ff, 1 Vg (14 MSS) Syr S j Sah Bo Arm.

This is the whole evidence for a partial or preliminary Hesychian revision of W in this part of Luke, and while the readings make an imposing array, the proof cannot be considered adequate; there are too many of the readings which are undoubtedly correct,

and most of the others are simply instances, where the Hesychian recension has adopted the form of the version tradition; all such cases must be added to our evidence of the basic text, which stood in the parent of W before correction. A little further light can be thrown on the question of that base by an analysis of the variants in the above list.

The chief support of W outside of the Hesychian mss is as follows: fam 1, 58; ms D, 56; fam 13, 53; OL, 50; ms 157, 43; ms X, 37; Bo, 34; ms M, 32; Sah, 30; ms 254, 29; ms 472, 29; ms R, 26; Arm, 25; ms 71, 23; ms 251, 22; Syr cu S, 22; l. 48, 22; l. 184, 19; Syr g, 18; Syr h, 18; ms 253, 18; ms 106, 15; Eth, 14. Many of these readings were taken over by one of the types of the Antioch recension (K^a type of von Soden), so that we find agreements with the chief members of that group as follows: ms A, 48 times; ms Π, 37; ms K, 28; ms 482, 28; ms 72, 8, etc. If we omit this group along with the Hesychian, the supporting mss and versions are in the main the same as for the previous list, though fam 1 and ms 157 are more closely related. The really notable fact is that there are no readings having Hesychian support only; there are always some members of the version tradition in agreement, so that W, the Hesychian recension, and the K^a type of the Antioch may all be considered indebted to that text form.

For the following readings of W no other support has been found:

- 8, 31 —και παρεκαλοντι αυτον; due to like endings;
- 8, 32 (ορι) + τοντω;
- 8, 38 —εδεετο δε ··· συν αυτω; απελυσε changed to εδιδασκεν; editorial change, perhaps from a lost source;
- 8, 47 εναντιον for ενωπιον;
- 9, 13 αρτων for αρτοι;
- 9, 24 — αυτου (1);
- 9, 51 αυτου after εστηριξεν;
- 9, 52 + τοντι before αγγελους;
- 9, 53 εξεδεξαντο for εδεξαντο;
- 10, 6 επαναπανσηται for επαναπανσεται;
- 10, 7 —και πινοντες; due to like endings, not to the temperance movement;
- 10, 10 πλατιους for πλατειας;
- 10, 39 ταυτη for τηδε; cf. 579 αυτηδε;

- 10, 40 εὐκατελιψεν for κατελιπε; cf. εὐκατελειπε in 1, 253; *derelictus* in d r.;
- 11, 44 — τα (1);
- 11, 49 — και (4);
- 12, 19 συ for ψυχη (2); editorial change; cf. omission in OL (Bo);
- 12, 29 μετεωριζεται for μετεωριζεσθε;
- 12, 31 — ταυτα;
- 12, 46 — των;
- 12, 53 — και θυγατηρ επι μητρι; omission due to like endings;
- 13, 2 — ειπεν αυτοις; some MSS omit ο ιησους, so the error here may be due to an attempted correction crowding out the words over which it was written;
- 13, 15 — τω; perhaps displaced by inserted εν, perhaps Coptic influence;
- 13, 21 — ου;
- 15, 3 — την;
- 15, 16 — αυτον;
- 15, 16 W alone combines Antioch reading with older text; another proof of correction;
- 15, 17 μισθιον for μισθιοι; cf. *quanti mercenarii* of OL MSS; wrong translation;
- 15, 28 — αυτον;
- 16, 5 χρεωστων for χρεωφειλετων; a synonym, but rare; cited from Plut. and Lucian;
- 16, 29 + ο before αβρααμ;
- 17, 8 διπνωσω for δειπνησω;
- 17, 12 πορρω for πορρωθεν;
- 18, 11 προσευχεται for προσηυχετο; cf. present participle of Sah;
- 18, 13 ηδυνατο for ηθελεν; cf. Syr cu (was daring) = g, Aug; this looks like the original text of some gospel; but the eulogistic form prevailed;
- 18, 16 εμε for με; ημας was written at first;
- 19, 15 — τι; omitted in one early edition, I think, but am not able to verify;
- 19, 23 + τω before τοκω;
- 19, 42 απ for απο;
- 20, 6 ανθρωπον for ανθρωπων; not harmonistic, cf. Matthew 21, 25-6 (same error in W); Mark 11, 27-33; Syriac influence?;

- 20, 14 διελογιζοντες for διελογιζοντο; note error in form and long succession of participles; it seems to be the mistake of a Coptic scribe;
- 20, 18 πεσειτε for πεση; itacistic spelling of future indicative; cf. Sah Bo;
- 20, 20 υποχωρησαντες for παρατηρησαντες;
- 20, 32 υστερα for υστερον;
- 20, 37 —και τον θεον ιακωβ; cf. like beginning of preceding phrase;
- 20, 38 αυτου οντοι for αυτω·ζωσιν; Latin interchange of *ei* and *illi* may explain the demonstrative;
- 21, 21 —οι (3); = 579;
- 21, 24 μαχαιραις for μαχαιρας;
- 21, 25 (απορεια)+η ως; cf. f Syr cu S Arm;
- 21, 36 κατισχυσατε for καταξιωθητε; cf. κατισχυσητε of ~~█~~ B L X Ψ I, 33, 36, 57, 131, 157, 209, 579, Sah Bo Syr j Eth;
- 22, 23 αυτους for εαυτους;
- 22, 33 —ετοιμος;
- 22, 36 —ο (2);
- 22, 36 —το;
- 22, 47 αυτου for αυτων; cf. αυτους of the best MSS;
- 22, 53 αλλ η for αλλ;
- 22, 54 συνηγαγον for εισηγαγον;
- 23, 11 —ο (1);
- 23, 18 ονν for δε (1); much variation in MSS and versions;
- 23, 36 προσενχομενοι for προσερχομενοι; mere scribal error but most strange;
- 23, 39 και αυτον for σεαντον; cf. Act. Pil. 10, 6 (p. 308); as W was hardly influenced by this work, both may go back to an earlier source;
- 24, 6 ανεστη for ηγερθη; cf. Mark 8, 31; 9, 9; Luke 9, 8; 9, 19; 16, 31; 24, 7; 24, 46; John 20, 9; Ephesians 5, 14; I Thessalonians 4, 14;
- 24, 29 εσπερας for εσπεραν;
- 24, 30 κατακεισθαι for κατακλιθηναι;
- 24, 30 —λαβων τον αρτον; scribal error;
- 24, 35 το for τα;
- 24, 36 αυτοις for αυτος; sentence reads like a Semitic translation;

- 24, 36 + *εγω ειμει μη φοβεισθαι* before *ειρηνη*; in 28 there is a faint / over *ειρηνη*, but the addition, which once stood on the margin, has been trimmed off; cf. G P 88, 127, 130, (579), l. 253, c f g_{1,2} Vg Syrr Bo Arm Eth Aug Ambr for same addition in different order; it was an insertion in W text, perhaps from Bohairic scribe;
- 24, 39 *με* for *εμε*; cf. above, 18, 16.

These variants are of the same character as those previously discussed and referred to the version tradition and so have received briefer treatment. They consist mainly of interchange of synonyms, numbers, tenses, and voices, and the omission or addition of the article. The influence of the versions is a sufficient explanation.

4. JOHN 5, 12 TO END

As the first quire of John (1–5, 11) is in a different hand and on a different kind of parchment, it is fair to assume that it is textually independent; it will be treated in a separate section.

The text of the remainder of John shows a decided Hesychian trend. Not counting the previously excluded variations in orthography and grammar, out of 1307 readings considered there are 840 certain and 147 possible Hesychian variants in this part of John, while but 8 variants point toward the Antioch recension.

- 6, 10 (*ειπεν*) + δε = A Γ Δ Λ Π unc (8) fam 1, fam 13, 28, 33, 157, 435, 472, 579, al b f q r Syr h Go;
- 6, 15 – *παλιν* = E F G H M S U V Γ Δ Ψ fam 13, 22, 28, 142, 229*, 299, 433, 435, 472, al (90) Syr S g Sah Bo Eth Diatess Cyr Nonn;
- 6, 36 (*πιστευεται*) + *μοι* = A Π** Chr Bo (B);
- 6, 39 *αυτον* for *αυτο* = E G H L* N S V Γ Δ Λ 13, 28, 131, 299, 433, 435, 474, 579, l. 48, l. 184, al a b f e q (Vg) Sah (13) Bo Cyr;
- 6, 57 *ζησεται* for *ζησει* = Γ Δ Λ unc (7) fam 1, 28, 108, 157, 433, 472, 486, al mult Cyr;
- 6, 65 – *οτι* = K Π 42, a Chr Cypr;
- 9, 31 (*οιδαμεν*) + δε = A X Γ Δ Λ unc (6) fam 13, 28, 157, 472, 579, al mult f Syr g j h Vg Eth Go Chr;
- 12, 40 *επιστρεψωσιν* for *επιστραφωσι* = K L M X Π 42, 62, 157, 474, 482, Eus Did; cf. X fam 13.

All of these except nos. 2, 4, and 5 are related to von Soden's K^a type (= A K II, etc.). Nos. 1, 2, 5, and 7 are seen to be related to the version tradition also. No. 6 has only OL a and no. 3, only Bo (B) to indicate the same relationship, which is however now probable, since supported by W. No. 8 is an error which was rather widespread in earlier mss, as it appears in Eusebius and Didymus, as well as in L M X W. In these cases therefore one finds the source from which the Antioch sub-recensions drew their material instead of Antioch influence on W. It is to be noted further that most of the cases fall in chapter six and none later than chapter twelve. That is not the only indication, that there is a variation in the type of text within the Gospel of John. In the latter half of the Gospel the variants show a decided trend toward **N** and away from B. This is well seen in the following table, giving the number of agreements between W and the chief uncials:

<i>Chap.</i>	N	A	B	D	L
5	29	33	41	26	38
6	63	67	101	72	98
7	35	lac	69	51	75
8	26	lac	46	23	35
9	55	31	61	19	50
10	48	36	50	27	59
11	51	37	47	30	49
12	46	36	43	36	44
13	44	43	43	36	45
14	24	20	15	21	12
15			lacuna in W		
16	23	17	22	26	19
17	34	23	29	27	30
18	49	36	39	25	38
19	46	26	42	30	49
20	33	24	27	25	27
21	42	34	35	32	27

The increase in agreements with **N** seems to begin in chapter nine, but the closeness of relationship is most apparent from chapter fourteen on, at which point the drift away from B and L becomes evident. Some part of this variation may be due to changes in the type of text of **N**, B, or L, especially the change in

at chapter nine, but the change in relationship towards all near chapter fourteen is best ascribed to variation in the text of W from the latter part of chapter thirteen on. Whether this change is due to a difference in the parent ms for the two parts, or to increasing carelessness on the part of the Hesychian corrector, cannot be absolutely decided. The two types of text are certainly not very different, whether we call them both Hesychian, or the first Hesychian and the second Egyptian.

The 313 readings opposed to the Hesychian recension, and so presumably showing the original base, give some light on the question. It is necessary first to exclude from consideration 72 instances in which the corrector failed to insert Hesychian readings; almost all seem editorial changes without original authority, so that the opposing text of W has overwhelming support. To include these in our calculations would tend to confuse the point at issue. As the ms authority is in each case the Hesychian against practically all the rest, the enumeration of authorities is omitted. The list is as follows; in each case the W reading supported by most mss is given first, the Hesychian, second: 5, 19 ειπεν (ελεγεν); 6, 17 το πλοιον (πλοιον); 6, 23 αλλα δε (αλλα); 6, 29 ισ (ο ισ); 6, 29 πιστευσητε (πιστευητε); 6, 43 ουν (-); ο ισ (ισ); 7, 4 εν κρυπτω τι (τι εν κρυπτω); 7, 14 ο ισ (ισ); 8, 39 ητε (εστε); 9, 6 του τυφλον (-); 9, 11 αιθρωπος (ο αιθρωπος ο); υπαγε (οτι υπαγε); 9, 17 συ τι (τι συ); 9, 30 θαυμαστον (το θαυμαστον); 10, 17 ο πατηρ με (με ο πατηρ); 10, 28 ουχ αρπασει (ου μη αρπαση); 10, 29 πατρος μου (πατρος); 10, 32 λιθαζετε με (εμε λιθαζετε); 11, 21 τον ιν (ιν); 11, 24 μαρθα (η μαρθα); 11, 32 ο ισ (ισ); 11, 44 και εξηλθεν (εξηλθεν); υπαγειν (αυτον υπαγειν); 11, 46 ο ισ (ισ); 12, 2 - εκ (εκ); 12, 22 και παλιν (ερχεται...και); 12, 36 ο ισ (ισ); 13, 18 ους (τινας); 13, 19 οταν γενηται πιστευσητε (πιστευησητε οταν γενηται); 13, 21 ο ισ (ισ); 13, 24 πνθεσθαι τις αν ειη (και λεγω αυτω ειπε τις εστιν); 13, 25 επιπεσων (αναπεσων); 13, 26 - (ουν); και ενβαψας (βαψας ουν); - (λαμβανει και); ισκαριωτη (ισκαριωτου); 13, 31 ο ισ (ισ); 13, 38 ο ισ (ισ); 14, 3 ετοιμασω (και ετοιμασω); υμιν τοπον (τοπον υμιν); 14, 6 ο ισ (ισ); 14, 7 και απαρτι (απαρτι); εωρακατε αυτον (εωρακατε); 14, 10 λαλω (λεγω); ο εν εμοι (εν εμοι); 14, 14 εγω (τουτο); 14, 15 τηρησατε (τηρησετε); 14, 16 και εγω (καγω); μενη μεθ υμων (μεθ υμων η); 14, 20 γνωσεσθε υμεις (υμεις γνωσεσθε); 16, 12 λεγειν υμιν (υμιν λεγειν); 16, 23 εν τω ονοματι μου δωσει υμιν (δωσει υμιν εν τω ονοματι μου); 16, 27 θεου (πατρος); 16, 29 λεγου-

σιν αυτω (λεγουσιν); 16, 32 και εμε (καμε); 17, 11 και εγω (καλω); 18, 1 ο ίς (ις); 18, 2 ο ίς (ις); 18, 3 φαρισαιων (εκ των φαρισαιων); 18, 7 αυτους επηρωτησεν (επηρωτησεν αυτους); 18, 16 ος ην...τω αρχιερει (ο...του αρχιερεως); 18, 20 ο ίς (ις); ελαλησα (λελαληκα); 20, 10 εαυτους (αυτους); 21, 6 ισχυσαν (ισχυον); 21, 15 πλειον (πλεον); 21, 21 τουτον (τουτον ουν); 21, 25 οσα (α); ουδε (ουδ); χωρησαι (χωρησειν).

The remaining non-Hesychian readings have less support and may help to establish the relationships of the basic text in this part of W.

- 5, 14 τι σοι=¶ D E K II fam 1, fam 13, 28, 157, 245, al mult
a b d e f l q Syr h Arm Or Bas Chr Ir Cypr;
- 5, 15 (ιονδαιοις) + και ειπεν αυτοις= Syr cu S Diatess Cyr (but
these omit ανηγγειλεν); cf. ¶ C L, etc.;
- 5, 16 + τω before σαββατω= 237, 251, 264, Sah Bo;
- 5, 17 απεκριθη for απεκρινατο= D;
- 5, 18 αποκτειναι οι ιονδαιοι= 107, Ambr Epiph (haer. 3, 6);
- 5, 19 απεκριθη for απεκρινατο= D N 33, 53, 68, l. 47, al;
- 5, 19 ο for α= Epiph (haer. 2, 74) Diatess; cf. Syr;
- 5, 19 αφ εαυτον ποιειν= 7, fam 13, 215, 355, 357, 482, 579, a
b f g r Vg Syr cu S Hil Or;
- 5, 19 -τι= 245, 472, a d e q Tert Nonn; cf. Syr cu S;
- 5, 20 δειξη for δειξει= 66**, 472, 474;
- 5, 26 ως for ωσπερ= ¶* D Eus;
- 5, 26 και τω νιω ζωην εδωκεν= N Or:
- 5, 29 εξελευσονται for εκπορευσονται= D e l q r Sah Bo (Syr
cu) Ir Tycon Hier;
- 5, 29 και οι for οι δε= m Syr cu g Bo Arm Ir;
- 5, 35 προς ωραν αγαλλ-= A 19, 472, 476, 485, a ff, aur** gat
Vg^{cl} Chr Hil Aug Maxim;
- 5, 36 μειζων for μειζω= A B E G M Λ 472, 579, l. 48, l. 184, al;
- 5, 37 - αυτου (2)= b r* r₂ Athan;
- 5, 39 ανται for εκειναι= b r Bo (Sah);
- 5, 47 πιστευσητε for -σετε= D G S Δ fam 1, fam 13, 28, 157,
248, 253, 433, 579, l. 49, l. 184, al a Go Or Chr;
- 6, 2 θεωρουντες for οτι εωρων= Chr (hom. in joan. com.)
Nonn;
- 6, 3 ουν for δε= D fam 1, fam 13, 25, 565, OL Vg Sah (13);
- 6, 7 + o before φιλιππος= ¶ L N 239, 258, 1071;

- 6, 10 $-οι$ before $\alphaνδρες = D L N \Psi$ fam 1, 25, 33, 157, 579,
l. 184, al Cyr;
- 6, 13 $\epsilonπερισσευσαν$ for $-σεν = B D \Theta^g$ 67, l. 60; all versions
have the plural;
- 6, 14 $-οι = \aleph$ 242, 249, 476, l. 53, a b q r Vg Syr cu S
Arm Cyr;
- 6, 23 $-εγγυς του τοπου =$ Syr cu S;
- 6, 28 $ποιησωμεν$ for $ποιουμεν = (D) G$ fam 13, (OL Vg) Syr
cu S;
- 6, 30 $-συ =$ fam 13, 66, 71, 201, 234, 240, 254, 472, 483*,
484, al 1 aur fos P Arm Chr Cyr;
- 6, 31 $\deltaεδωκεν$ for $\epsilonδωκεν = \aleph$ fam 13, Eus; cf. Latin and Coptic;
- 6, 42 $-και την μητερα = \aleph^*$ b Syr cu S Arm Quaest;
- 6, 44 ($αντον$ (1)) + $προς με = e$ Bo Georgian Hilar Hier Vigil-
Tap (Epiph);
- 6, 46 $αυτος$ for $ουτος =$ Syr cu S g Eth (Go);
- 6, 51 $-δε = \aleph^{*c}$ D Γ 28, 108, 125, 218, 219, 220, 225, 433,
486, c d ff₂ m Vg Syr cu S g j Bo Arm Eth Clem
Amm;
- 6, 58 $\zetaηση$ for $\zetaησει (\zetaησεται) =$ Chrys (4 MSS);
- 6, 58 $τον αρτον τουτον = e q$;
- 6, 62 $ειδηται$ for $θεωρητε = 28 (\iotaδητε)$ Chr Epiph Eus^{mcell} Thdrt;
cf. Latin *videritis*;
- 7, 1 $ειχεν εξουσιαν$ for $ηθελεν = 142^{**}$, 240, 244, 249, a b ff₂ l r
Syr cu Bo(B) Eth Chr;
- 7, 3 $και$ for $ονν =$ Syr cu S Eth; cf. c ff₂ Vg (*autem*);
- 7, 5 $επιστευσαν$ for $επιστευον = D L d q$ Syr cu S Arm
Eth;
- 7, 6 $ουδεπω$ for $ονπω = Vg (Z^*) = necdum$;
- 7, 6 $-ονν = \aleph^*$ D* 57, 106, 579, l. 19, l. 60, e fos Syr cu S
g Arm Georg Pers Cyr;
- 7, 17 $ποιη$ for $θελη (\cdot\cdot\cdot)$ $ποιειν = 254$, Bo Georg Chr Cyr;
- 7, 28 $-και (1) = 28$, a ff₂ aur Vg (D E) Sah Bo (8 MSS);
- 7, 30 $τας χειρας$ for $την χειρα = N G$ fam 1, 14, 22, 44, 53, 242,
565, 1071, OL Vg Syr cu S g Bo Arm Ir Nonn;
- 7, 31 ($εκ τον$) $ονν$ for $δε = 299, 482, 486$; cf. K II fam 1, etc.;
- 7, 37 $-τη μεγαλη = 12, 17, 229^*$, Vg (J); cf. Syr and OL;
- 7, 37 $ει$ for $εαν =$ Did; cf. Coptic and Latin constructions;
- 7, 40 ($λογων$) + $αντον = (\aleph^* D 124)$ K II 122**, 127, 229**,
473, 482, 486, c d ff₂ g l Vg Syr cu S h Pers Arab;

- 10, 7 — παλιν before αντοις=Σ^{ca} fam 1, 63, 69, 124, 253, 565,
e ff₂ r aur*; Σ* omits both; B omits αντοις;
- 10, 9 — και εισελευσεται=Δ 579, a e δ Lucif;
- 10, 15 διδωμι for τιθημι=Σ* D d (Eth Pers Arab);
- 10, 18 + και before εξουσιαν (1)=Vg^{hent sext cl} Hier; cf. a, Syr S
g, Diatess, etc.;
- 10, 21 + δε=fam 13, d Syr S Sah (m^l); order varies in dif-
ferent authorities;
- 10, 31 — οι ιουδαιοι=Syr S Sah (m^l) Athan; note change of
order in others;
- 10, 32 — καλα=220, l. 54, b Syr S Thdrt; change of order in
many;
- 10, 32 (ποιον)+ονν=Bo;
- 10, 32 — αντων=Λ** 69, 157, 435, l. 44, e Vg (T) Bo Ath;
- 10, 36 — τον=Σ D E G 28, 69, 124, 218, 258, 330, 472,
etc.;
- 10, 41 ουδε εν for ουδεν=fam 1, fam 13, 60, Syr g j h Go Or;
- 10, 41 — ιωαννης (2)=248, Syr S Bo Arab^{walt};
- 11, 12 αντω οι μαθηται=Σ D K Π 13, 42, 145, 481, 482, 489,
579, al b d ff₂ r Sah Arm;
- 11, 14 — ονν=A 157, 249, 565, 579, a dimma Syr S g j Bo
Arm Eth Georg;
- 11, 14 λεγει for ειπεν=c ff₂ l r Vg (E G); cf. Syr S;
- 11, 17 εν τω μνημιω εχοντα=D L Ψ b c d l r aur Vg;
- 11, 22 αιτησης for αιτηση=Syr S;
- 11, 26 — εις εμε=Nonn;
- 11, 28 (ειπονσα)+οτι=D d Sah Bo;
- 11, 30 — η=D 249, 472, l. 47, Sah Bo, etc.;
- 11, 43 εκραξεν for εκρανγασε=C* Chr;
- 11, 48 την πολιν for τον τοπον=Syr S (Chr);
- 11, 49 — ων=l. 184, d f Syr S Eth; cf. X;
- 11, 51 αρχων for αρχιερευς=d (*princeps*); *princeps sacerdotum*
regular in OL;
- 11, 51 αποθνησκειν τις=579; order only;
- 11, 54 και εκει for κακει=L Γ 33, 69, 157, 249, 251, 252, Or;
- 12, 2 (διηκονει)+αντω=c; cf. gat Syr g;
- 12, 2 των συνανακειμενων αντω=28, 71, 157, 330, 565, 569,
l. 253, al; cf. 33, 76;
- 12, 3 — εκ=a c e dimma deer Vg (R) Go; cf. Hier trans. of
Or cant 11, 12;

- 12, 9 $-\epsilon\kappa$ (1) = 157, 258, 579, l. 184, e Bo Eth Georg Pers
Go Vigil;
- 12, 16 $+o$ before $\bar{\iota}\bar{s}$ = D H Λ fam 13, 33, 66, 157, 472, 474,
579, etc.
- 12, 16 $-\tau\sigma\epsilon$ = b c e ff, 1 Syr S g DiateSS Georg Pers;
- 12, 18 $-o$ = 8 69, 157, 234, 251, l. 47, al (2) Bo (P); cf. D c
Syr g, etc.
- 12, 20 $\alpha\nu\beta\alpha\nu\tau\omega\nu$ for $\alpha\nu\beta\alpha\nu\eta\tau\omega\nu$ = Syr S Sah Bo (OL Vg);
- 12, 21 $+\tau\omega$ before $\phi\iota\lambda\iota\pi\pi\omega$ = D;
- 12, 25 $\phi\upsilon\lambda\alpha\xi\epsilon\iota$ $\alpha\upsilon\tau\eta\eta$ $\epsilon\iota\zeta\omega\eta\eta$ $\alpha\iota\omega\nu\iota\nu\iota\nu$ = Syr S Sah Bo Eth Arab;
- 12, 26 $\epsilon\gamma\omega\epsilon\mu\mu$ = D a b c d e r Syr g Sah Eth;
- 12, 29 $\delta\epsilon$ for $\nu\upsilon\nu$ = Syr g Sah (Bo) Eth Go Slav;
- 12, 29 $\epsilon\sigma\tau\eta\kappa\omega\varsigma$ for $\epsilon\sigma\tau\omega\varsigma$ = A D G K M X Π Ψ fam 13, 15,
22, 33, 131, 157, 249, 251, 254, 435, 482, l. 48, l. 184,
al;
- 12, 29 ($\alpha\lambda\lambda\lambda\iota\iota\iota$) + $\delta\epsilon$ = 56, 58, 61, l. 253, e 1 Syr g j Sah (76) Bo
Georg Arab; cf. Syr S Eth;
- 12, 31 $-\tau\eta\tau\eta\tau\eta$ (1) = D L 6, 71, 248, 482, 569, b d g ff, 1 r Vg
Sah (munt) Bo (K) Syr S g;
- 12, 35 $\lambda\alpha\beta\eta$ for $\kappa\alpha\tau\alpha\lambda\alpha\beta\eta$ = Or (joan. com. frg. 91); cf. Syr;
- 12, 40 $\epsilon\pi\eta\rho\omega\sigma\epsilon\nu$ for $\pi\epsilon\pi\omega\omega\kappa\epsilon\nu$ = 8 Π 482**, l. 48, Did;
- 12, 42 $-\kappa\alpha\iota$ = c e ff, f l gig mol gat Vg (10 mss) Sah Bo
Eth;
- 12, 42 $\pi\alpha\lambda\lambda\lambda\iota\iota\iota\tau\omega\nu$ $\alpha\rho\chi\alpha\nu\tau\omega\nu$ = Chr (joan. com.) DiateSS (Bo)
Eth Arm Arab;
- 12, 44 $\epsilon\kappa\rho\alpha\xi\epsilon\eta$ $\delta\epsilon$ o $\bar{\iota}\bar{s}$ = Eth^{walt} Arab^{walt} (69, 346, l. 260);
- 12, 47 ($\mu\alpha\nu$) + $\mu\eta$ = 579, e Syr j Pers Aug Chr;
- 12, 49 $\epsilon\nu\tau\alpha\lambda\eta\eta$ $\mu\alpha\iota$ = fam 1, 565, Bo;
- 13, 11 $\pi\alpha\alpha\delta\iota\delta\alpha\eta\eta\eta\tau\alpha$ for $-\delta\alpha\eta\tau\alpha$ = 28, 475, l. 181, l. 183, l. 184,
l. 185;
- 13, 18 $\epsilon\pi\eta\rho\kappa\epsilon\nu$ for $\epsilon\pi\eta\rho\epsilon\nu$ = 8 A U Π 1; cf. Latin Syr;
- 13, 23 $-\alpha\eta\tau\alpha\eta$ = aur Pers^{walt};
- 13, 25 $-\alpha\eta\tau\omega\varsigma$ = 8 A D Π 1, 69, 124, 201, 473, 479, 480, 482,
579, l. 183, l. 184, etc. OL Vg Syr S Or;
- 13, 32 $-\kappa\alpha\iota$ $\epsilon\nu\theta\eta\eta\eta$ $\delta\alpha\xi\alpha\sigma\epsilon\iota$ $\alpha\eta\tau\alpha\eta$ = 245, 251, Nonn; cf. 157,
579, 1;
- 13, 33 $-\alpha\tau\iota$ = 8* D 59, 249, 250, 579, l. 13, al b c d e ff, 1 Vg
Eth Pers Cyr;
- 13, 33 $-\epsilon\gamma\omega$ = 477, 579, Syr g (4 mss);

- 13, 37 $\nu\pi\epsilon\rho$ $\sigma\omega$ $\tau\eta\nu$ $\psi\chi\eta\nu$ $\mu\omega\nu$ =**N** X 579;
 14, 2 — $\alpha\nu$ =**N** X* 579;
 14, 3 $\epsilon\gamma\omega$ $\epsilon\mu\epsilon\iota$ =b c d f ff, q aur Sah Bo Ambr;
 14, 3 — $\kappa\alpha\iota$ (2)=A E G K Γ Δ 36, 72, 131, 248, 250, 473,
 475, 476, 481, al (20); cf. D M, etc.
 14, 4 — $\epsilon\gamma\omega$ =D L X 1, fam 13, 71, 254, 470, 565, a b d e ff,
 q aur Syr S g Arm Eth Chr;
 14, 7 $\gamma\nu\omega\sigma\epsilon\sigma\theta\alpha\iota$ for $\epsilon\gamma\nu\omega\kappa\epsilon\iota\tau\epsilon$ (2)=**N** D* 579, d Syr S Ir Vict;
 14, 10 $\pi\omega\iota\epsilon\iota$ $\tau\alpha$ $\epsilon\varrho\gamma\alpha$ $\alpha\omega\tau\omega\sigma$ =L X 579, 33, Cyr;
 14, 11 $\mu\eta\gamma\epsilon$ for $\mu\eta$ =D 69, 579;
 14, 17 $\alpha\omega\tau\omega\sigma$ for $\alpha\omega\tau\omega$ (3)=D* G** L 579; cf. versions;
 14, 20 — $\epsilon\nu$ (1)=a Eth Vict Hilar;
 14, 22 $\mu\epsilon\lambda\lambda\epsilon\iota\epsilon\iota$ $\eta\mu\mu\nu$ =D d e Vg Or;
 16, 13 — $\delta\epsilon$ =D 473, 579, l. 19, l. 28, l. 184, d e r Sah Arm
 Pers Or Tert Cyr Hil;
 16, 17 $\omega\kappa\kappa\epsilon\iota\iota$ for $\omega\omega$ =D 33, 124;
 16, 17 + $\epsilon\gamma\omega$ before $\nu\pi\alpha\gamma\omega$ =D Y Γ Δ unc (6) fam 1, 28, 157,
 248, 251, 472, etc., d f Syr S Go;
 16, 18 — ω $\lambda\epsilon\gamma\epsilon\iota$ =**N*** D* 1, 3, fam 13, 71, 95, 248, 251**, 565,
 579, a b d e ff, Syr j Sah Arm Georg;
 16, 19 $\eta\mu\epsilon\lambda\lambda\omega\sigma$ for $\eta\theta\epsilon\lambda\lambda\omega\sigma$ =**N** 69, (579), c ff, Sah (85, 92); cf.
 Syr S;
 16, 23 — $\omega\sigma\alpha$ =A 145*;
 16, 24 $\alpha\iota\eta\sigma\alpha\sigma\theta\epsilon$ for $\alpha\iota\tau\epsilon\iota\epsilon\iota$ =**N*** 579, l. 185;
 16, 24 $\pi\epsilon\pi\lambda\eta\omega\mu\epsilon\omega\eta\eta\nu$ =d Vg(H);
 16, 26 $\alpha\iota\eta\sigma-$ $\epsilon\nu$ $\tau\omega$ $\omega\eta\omega\mu\mu\omega\mu\nu$ =**N** 1, 565, 579, Syr S g Sah
 Bo Eth;
 16, 26 $\alpha\iota\eta\sigma\alpha\sigma\theta\alpha\iota$ for $-\sigma\epsilon\sigma\theta\epsilon$ =**N** 1, l. 184, a Bo;
 16, 28 — $\epsilon\xi\eta\lambda\theta\omega\mu$ $\pi\alpha\pi\alpha$ $\tau\omega\mu$ $\pi\alpha\pi\pi\omega\sigma$ =D 63, 249, b d ff,
 Syr S;
 16, 29 — $\alpha\omega\tau\omega\sigma$ =**N*** 63, 73, 106, 249, 253, 259, 475*, 478, 565,
 579, a fos Sah (57) Arm;
 17, 1 $\lambda\epsilon\lambda\lambda\lambda\eta\kappa\epsilon\iota\iota$ for $\epsilon\lambda\lambda\lambda\eta\sigma\epsilon\nu$ =**N** 579, l. 184;
 17, 2 $\delta\omega\omega$ for $\delta\omega\omega\eta$ =L 394, (Bo^{fr});
 17, 2 $\alpha\omega\tau\omega\sigma$ for $\alpha\omega\tau\omega\iota\iota\iota$ =**N*** 1, 22, 38, c e ff, f Vg (C) Syr S g
 Vict Hil;
 17, 3 — $\sigma\epsilon$ and $\alpha\pi\epsilon\sigma\pi\iota\iota\iota$ for $\alpha\pi\epsilon\sigma\pi\iota\iota\iota\iota$ =Epiph (anc. 2) Or
 (ioan. com. frg. 95);
 17, 4 $\epsilon\delta\omega\omega\kappa\alpha\iota\iota$ for $\delta\epsilon\delta\omega\omega\kappa\alpha\iota\iota$ =C D K Π l. 53, (colb^{mill}, a lectionary)
 Chr Bas Ign Const;

- 17, 7 εγνωκα for εγνωκαν = A[?] 7, 118, 579, l. 32, l. 36, l. 44, l. 60,
a b c e f ff₂ q Syrr Sah Go Theophil (Chr); cf. Σ;
- 17, 8 — και εγνωσαν = Σ* A D a d e q Vg (R) Go;
- 17, 9 εδωκας for δεδωκας = D N 579; cf. versions;
- 17, 12 εδωκας for δεδωκας = C N 579, Chr;
- 17, 14 εδωκα for δεδωκα = 251, 254, 579; cf. D (δεεδωκα);
- 17, 19 — εγω = Σ A 71, 248, 579, 700, b c e q r mol dimma fos
Vg (D P M) Syr S Sah Eth Did Ath Chr Vict
Ambrst;
- 17, 20 μονων ερωτω = a c dimma Ρ Eth Pers Arm Georg;
- 17, 20 υπερ for περι (2) = 579;
- 17, 23 — ινα₂ (+ και) = Σ 1, 579, b c Vg Sah Arm Eth Syr j;
- 17, 23 καμε for εμε = (OL) Vg (exc. a few);
- 17, 24 και εκεινοι for κακεινοι = A K U Π* N 157, 482, 489
Thdrt;
- 17, 25 εγνων σε = 579, Vg (E Ρ Μ O) Syr S (Sah Bo) Eth
Arab;
- 18, 1 του κεδρου for των κεδρων = Σ* D a b d r Sah (Bo) Eth;
- 18, 16 τω for τη (2) = 486; cf. Syr S;
- 18, 18 (ην δε) + και = fam 13, 579, a b c q Vg Syr S h Sah Bo
Arm;
- 18, 23 ειπον for ελαλησα = Σ* 579, Aug; cf. Sah Bo;
- 18, 29 προς αυτον ο πειλατος = Σ Sah Bo;
- 18, 31 — αυτον (2) = Σ* Θ^c fam 1, 28, 477, 565, 579, l. 251, c
Arm Cyr;
- 18, 32 πληρωθη before ο λογος = Sah Syr g Eth^{walt};
- 18, 34 + και at beginning = D^{sup} a c d ff₂ g Vg Eth;
- 18, 34 απεκρινατο for απεκριθη = A D^{sup} N U Θ^c Π Ψ 1, 33,
157, 254, 299, 470, 482, 700;
- 18, 35 μη for μητι = Σ* fam 1, 565, l. 253, Bo (Syr Eth);
- 18, 36 ην before εκ (2) = Or (jerem. hom. 14, 17);
- 18, 37 — ο before ις = L X Γ Δ Λ Ψ 3, 27, 28, 33, 71, 157,
245, 435, 565, etc. (Sah);
- 18, 39 (ονν) + ινα = Σ K U Y Π 12, 15, 27, 245, 258, 299, 475,
700;
- 19, 4 — παλιν = 17*, 258*, 346, 477, l. 47, b ff₂ Pers^{walt};
- 19, 4 (εξηλθεν) + ονν = E G H M S U Y Δ Λ 28, 245, 472,
579, fam 13, al mult b ff₂ Vg;
- 19, 4 αιτιαν · · · ονχ = (Σ*) 78, 127, (579), l. 63, l. 253, r Arm;
- 19, 6 νμεις αυτον = D^{sup} L Y Ψ e q r;

- 19, 7 — *αντω* (1) = **Σ** fam 1, 579, a b c e f ff, MT Bo(N) Eth
Georg Pers Or;
- 19, 12 *αυτον απολυσαι* = M 33, Syr g Cyr;
- 19, 12 *εκρανγαζον* for *εκραζον* = A I L M Y II fam 1, fam 13,
22, 106, 235, 245, 248, 579, etc.
- 19, 12 *ποιων εαυτον* = M Y 579, l. 26, b ff, Sah Arm Eth;
- 19, 13 *τον ἦν εξω* = Bo; cf. Syr Eth;
- 19, 13 + *τον* before *βηματος* = E H K M S U Γ Δ Λ fam 13,
22, 28, 106, 435, 472, 700, etc.;
- 19, 14 *ελεγεν* for *λεγει* = 579, f q foss Sah Bo (Syr Eth Pers
Arab)^{walt};
- 19, 15 *ελεγον* for *εκρανγασαν* = **Σ*** 579; cf. + *λεγοντες* in many;
- 19, 16 *οι δε παραλαβοντες* for *παρελαβον* *δε* = **Σ*** M fam 1, fam
13, 61**, 78, 239, 299, 565, 579, l. 1, l. 7, l. 14, l. 15,
l. 17, l. 47–50, l. 54, l. 251, l. 253, Sah Arm;
- 19, 16 (*τον*) + *απηγαγον* = **Σ*** M N U Π** fam 1, 127, 239, 246,
565, 579, 700, l. 54, etc. Sah Arm;
- 19, 17 *εαυτω τον σταυρον* = **Σ** L Π (1), 489, (579), l. 185^{semel}, OL
Vg Cyr Or; cf. B X 33, etc.;
- 19, 20 *ανεγνωσαν πολλοι* = 579, Diatess Arab^{walt};
- 19, 20 *της πολεως ο τοπος* = 1, fam 13, 239, 565, 579, l. 253, OL
Vg Syr g j Sah Bo Arm;
- 19, 24 — *εαυτοις* = **Λ*** 579, b Pers^{walt};
- 19, 25 — *τον ἦν* = l. 150* Georg Nonn Chr;
- 19, 26 — *παρεστωτα* = **Λ*** 477, l. 54, g₂ cor-vat^{mg} P Book of
Margaret; Syr g j Arm Eth, etc., change order;
- 19, 27 *αυτην ο μαθητης* = **Σ** D^{sup} T^d U Γ 1, fam 13, 247, 471,
565, al OL Vg Bo;
- 19, 28 — *ηδη* = Y 1, 51, 71, 86, 249, 473, 486, 565, 579, 700,
l. 47–50, al (15), a b c e g₂ n r mol Vg Syr g (j) Sah
Eth Eus Did Chr Hil;
- 19, 31 — *η* = **Σ** A E Γ 71, 248, 250, 435, 470, 472, 473, 475,
579, l. 253, al;
- 19, 38 *ηλθον*...*ηραν* for *ηλθεν*...*ηρε* = **Σ*** N a b c e ff₂ fos Syr
j Sah Arm;
- 19, 38 *αυτον* for *το σωμα τον ἦν* (2) = **Σ*** a b c e ff₂ fos Syr j Arm;
- 19, 39 *ωσει* (against *ως*) = A N U X Y fam 1, fam 13, 59, 66**,
157, 470, 506, 672, al Cyr;
- 19, 40 *ην* for *εστι* = **Σ*** Syr g (36) Arm (OL e) Nyss;
- 20, 1 — *πρωι* = a b c;

- 20, 1 (*ηρμενον*) + *απο της θυρας* = **Σ** 579; cf. + *της θυρας* = fam 1, 19**, 22, 157, 565, etc.; cf. + *εκ της θυρας* = **X** 37, 69, 229, 258, etc.;
- 20, 14 *ειδεν* for *θεωρει* = 579, c q δ aur Vg (16 mss) Sah Bo (Syr S);
- 20, 15 *αρω αυτον* = Syr S Sah Bo Eth^{walt} Arab^{walt};
- 20, 17 — *μου* (3) = **Σ*** D d e Syr S Or Ir;
- 20, 18 *αναγγελλουσα* for *απαγγ—* = E G S Δ** 33, 122, 127*, OL Vg;
- 20, 20 *ταυτα* for *τοντο* = ff₂ dimma mol (a);
- 20, 21 *παλιν αυτοις* = e Sah Eth Pers Slav; cf. Syr S;
- 20, 22 *αυτοις και λεγει* = Arm Georg Pers; a peculiar inversion which transfers the dative to preceding clause; cf. Syrr Eth Arab;
- 20, 26 — *αυτον* = **Σ** 1, 56, 58, 69, 122, 124, 472, a b c e Syr S g j Sah Bo (8 mss) Arm;
- 20, 26 — o before *ις* = (Sah Bo);
- 20, 29 *ειπεν δε* for *λεγει* = **Σ*** fam 13, q (c e); cf. Sah Bo;
- 20, 29 *ειδοτες* for *ιδοντες* = Chr (psal. 110, 4);
- 20, 31 o *χιστιν* = b (c) f Syr S Sah Bo Arm Pers^{walt} Ir;
- 21, 1 o *ις παλιν* = Ψ 19, 69, 435, Vg (K);
- 21, 3 *ουδε εν* for *ουδεν* = C*;
- 21, 5 *και* for *ονν* = Syr S g Eth Pers Slav;
- 21, 5 — *ις* = A* a Syr S Pers;
- 21, 5 — *τι* = **Σ*** a;
- 21, 6 *λεγει* for o δε *ειπεν* = **Σ***^{cb} 239, b c r g aur dimma Vg (5 mss) Syr S g j Bo;
- 21, 6 *οι δε* for *ονν* = **Σ*** D Syrr Sah (132) Bo Eth Arab;
- 21, 6 *ισχυσαν ελκυσαι* = 127, c f Sah; cf. Vg, etc.;
- 21, 8 *πλοιω* for *πλοιαριω* = P OL (exc. a e) Vg Sah Bo;
- 21, 9 *ανεβησαν* for *απεβησαν* = **Σ*** H 299, Syr S g;
- 21, 14 — o *ις* = S 234, (ff₂) Vg (E);
- 21, 17 — o *ις* = **Σ** D fam 1, 33, 120, 565, OL Vg Syr S Bo Eth Arab;
- 21, 18 *αποισουσιν* for *οισει* = **Σ^c** II 1, 19, 22, 565, Cyr;
- 21, 18 (*οπον*) + *σν* = D* b d c e f ff₂ aur Vg (D E G) Syr S Nonn;
- 21, 19 *ελεγεν* for *ειπε* = fam 1, 565, Chr; cf. variation in Latin mss;
- 21, 20 — *ακολουθουντα* = **Σ*** ff₂ (Bo); order varies in OL;

21, 21 ειπεν for λεγει=☒ f g r deer Vg (4 mss sixt cl) Syr g
Sah Bo (Eth Pers^{walt});

As has been found in the other gospels, these variants are supported primarily by the versions and allied mss. In chapters 5 to 13 inclusive (132 readings) those showing the largest number of agreements with W are as follows: OL, 65; Syr cu S, 39; Bo, 36; ms D, 31; Sah, 29; fam 13, 27; ms ☒, 24; Eth, 21; Arn., 18; Syr g, 17; ms 579, 16; ms 157, 16; fam 1, 14; ms 472, 12; ms 28, 11; Go, 10; lect. 184, 8; ms 482, 8; ms II, 7; 565, 251, and Syr j, 6 each.

In chapters 14 to 21 (108 readings) the agreements are OL, 56; ms ☒, 44; ms 579, 38; Sah, 30; Bo, 24; ms D, 23; fam 1, 23; Syr cu S, and Eth, 20 each; Syr g, fam 13, 17 each; Arm, 16; ms 565, 15; ms A, 11; ms II, 8; N and L, 7 each.

There seems to be a decided Egyptian trend in the later chapters, as shown not only by the greater number of agreements with Sahidic and ☒, but with all other older mss of Egyptian origin, whatever the text affiliation. Old Latin leads in number as usual because of our better knowledge of it, but its supremacy is diminished. Most noteworthy is the decrease in agreements with the older Syriac and the syriacising mss. This does not include fam 1, which runs closely with ☒ in the second part of John as likewise in most of Luke. The remarkable increase in agreements with ms 579 begins at 13, 25 and is even greater than the figures show, since ms 579 fails after 20, 14. It seems quite clear that there was a difference in base between the two parts of John in W, but that both were corrected to the Hesychian form of text. The fact that the dividing point is less clearly marked than in the other cases may be due to the greater degree of similarity in the basic texts or to an earlier union with consequent opportunity for assimilation. The union cannot therefore be assigned to the parent of W with any degree of certainty, and it may have occurred much earlier. The small number of agreements with the Diatessaron is noteworthy, especially in the earlier part, where the Syriac trend is strong. W certainly shows no direct indebtedness; the similarities come from the version tradition, to which the Diatessaron is also indebted.

The variants in this part of John for which W is the only known authority follow:

- 5, 15 (*απηλθεν*) + δε; "and" is added by some MSS and versions;
- 5, 15 W has both Syriac and regular expressions for "he said"; see above;
- 5, 21 *τους νεκρους εγειρει ο πῆρ*;
- 5, 24 *ουκ ερχεται εις κρισιν*; cf. Sah;
- 5, 36 *μαρτυρουσιν* for *μαρτυρει*; cf. versions;
- 6, 16 — *οι μαθηται αυτον*;
- 6, 21 *αυτον βαλιν* for *λαβειν αυτον*; scribal error;
- 6, 28 *αυτω* for *προς αυτον*; cf. Syriac;
- 6, 60 — *εστιν*; cf. Sah Bo;
- 7, 14 *μεσης ουσης* for *μεσουσης*;
- 7, 39 *ελαμβανον* for *εμελλον λαμβανειν*; cf. Latin and Sah;
- 10, 13 — *ο δε μισθωτος φευγει οτι μισθωτος εστι*; the phrase may well be suspected; X B D L, etc., omit first half; 579 omits part;
- 10, 21 *ελεγον δε αλλοι*; the order is the only special peculiarity; see previous list;
- 10, 25 — *τω*;
- 10, 25 *αντα ταντα τα εργα*; *ταντα* is the regular reading; *αντα* is found in D OL Bo Syr Arm; *τα εργα* appears only here; it seems an explanatory gloss on the conflate;
- 10, 25 *μαρτυρησει* for *μαρτυρει*; cf. *testimonium perhibent* of Latin mistaken for future;
- 10, 38 *αναγνωτε* for *ια γνωτε*; cf. *et scitote* in OL.
- 10, 42 (*πολλοι*) + *ουν*;
- 11, 10 — *το*;
- 11, 19 + *την* before *μαριαν*;
- 11, 20 *εκαθητο* for *εκαθεζετο*; cf. Syr S;
- 11, 32 — *ην*; cf. Syriac Eth;
- 11, 32 (*ιδουσα*) + δε; note addition of "and" in b ff, fos Syr S Sah Bo Eth Arm;
- 11, 38 *ενβριμων* for *εμβριμωμενος*; cf. *fremens* of OL and Vg;
- 12, 9 (*οχλος*) + *ο*;
- 12, 9 — *εκ νεκρων*; cf. Matthew 26, 32; Mark 14, 28, where W adds the words;
- 12, 22 + *ο* before *φιλιππος* (2); an Hesychian correction, but belongs to first occurrence of name; cf. 157;
- 12, 41 *επει* for *οτε*; X A B L M X 1, 33, 97, 252, 472, e Sah

- Bo Arm Epiph Nonn Cyr Or have *οτι*; W seems to have been influenced by the Syriac or Old Latin;
- 12, 47 μηδε for *και μη*;
- 12, 48 — *τη*;
- 13, 2 *ισκαριωτη*; a mistake for the Hesychian form;
- 13, 7 *τι* for *αρτι*;
- 13, 26 δωσω ενβαψας το ψωμιον; only the order is peculiar;
- 13, 38 σν με απαρυηση for απαρυηση με; cf. ff, Syr g;
- 14, 7 εγνωκεται for εγνωκειτε (1); cf. Σ D* 330, Bo;
- 16, 17 — *οτι*; cf. Σ Sah Diatess;
- 16, 22 αφερει for αιρει; cf. aufert of e f q (a r Cypr);
- 16, 23 — *εν* (1); = 579; OL MSS omit the preposition with this phrase in other passages;
- 17, 4 (*εργον*) + *σου*;
- 17, 8 εδωκα for δεδωκα; cf. above John, 17, 9-14;
- 17, 8 αυτο for αντοι; cf. Arm Arab Eth;
- 17, 22 (*δοξαν*) + *μου*;
- 17, 26 και εγω for καγω;
- 18, 1 εισεληλυθεν for εισηλθεν; cf. perfect of Bo Latin, etc.
- 18, 16 εισηνεγκεν for εισηγαγε;
- 18, 17 (*ονν*) + αντω; cf. the conflate in Syr S;
- 18, 18 — *ο*;
- 18, 30 παραδεδωκειμεν for παρεδωκαμεν;
- 18, 39 απολυω for απολυσω (1); note the conjunctive in Bo while Sah has third future;
- 19, 7 + *του* before θεον; Beza, Elzevir, Mill, Wetstein have it, but there seems no other ms authority in spite of Tisch (c. *minusc. pauc.*); a few may be inferred from failure to mention by Wetstein and Scrivener;
- 19, 20 τοτε for τουτον;
- 19, 20 εβραιιστι for ελληνιστι; due to different order in Hesych. and careless correction;
- 19, 30 παραδεδωκεν for παρεδωκε;
- 20, 1 επι for εις;
- 20, 4 επι for εις;
- 20, 5 μεντοις for μεντοι; cf. μεντοιγε of L X Ψ 1, 579, etc.;
- 20, 6 + *ο* before σιμων;
- 20, 13 τεθεικασιν for εθηκαν;
- 20, 19 μιας σαββατων for τη μια των σαββατων; cf. Σ Syr S;
- 20, 26 μετα for μεθ;

- 20, 30 *πεποιηκεν* for *εποιησεν*;
 21, 4 a long omission due to like endings in sound (*i.e.* italicistic error assumed); see collation;
 21, 12 *αρισταται* for *αριστησατε*;
 21, 15 (*πλειον*) + *παντων*;
 21, 17 *αγαπας* for *φιλεις* (1); from verse 16.

The changes above enumerated are similar to those which characterize the version tradition; compare the chapter on Mark for the discussion of each type of variant.

5. THE FIRST QUIRE OF JOHN

In the text of this part of John there is somewhat the same puzzle to be solved as in Mark. Out of 225 important variants of W, 90 agree or partially agree with the Hesychian recension, though there is generally other and older support. There are 41 agreements with the Antioch recension, but these always have other support, especially from the ms group Γ Λ, etc. In 65 cases W finds its only support in the descendants of the version tradition, and for 28 readings there is no other support.

It is evident that there has been no adaptation to either of the recensions, which have been corrected into other parts of the ms. The agreements indicate rather that those recensions drew many of their readings from a text form allied to W. The closer relationship to the Hesychian suggests that this type of text was of Egyptian origin. That it belongs to the version tradition is shown by the following readings, which have no adequate Hesychian or Antioch support:

- I, 1 + o before *θεος* = L Nyss;
 I, 15 (*ειπον*) + *υμιν* = D** X f Vg Eth Epiph;
 I, 15 + os before *εμπροσθεν* = Σ* l. 184, c P dimma Eth Chr;
 I, 16 + *ζωην* before *ελαβομεν* = Sah;
 I, 17 + δε before *χαρις* = l. 253, a b c f ff, l q r deer Syr (g) h
 Bo Eth Georg Ambr;
 I, 18 + ει *μη* before o *μονογενης* = OL Vg (10 mss) Arm Ir
 Hilar Ambr;
 I, 18 (*εξηγησατο*) + *ημιν* = c Syr cu Adimant;
 I, 19 *ερωτησουσιν* for *ερωτησωσιν* = L Δ 33, 579; note **ΧΕΚΑΣ**
 in Sah with future but Bo uses conjunctive;

- I, 20 $- \kappa\alpha i$ (3) = C** L fam I, 33, b f ff₂ r Bo (B F M) Arm^{cdd}
Georg;
- I, 21 (*αυτον*) + *παλιν* = **N**^c a b e ff₂ l r Vg (D R) Syr g Pers;
cf. **N**^{* c};
- I, 21 + *τι ουν* before *ο προφητης* = a b c e (r);
- I, 23 (*κν*) + *ευθιας ποιειτε τας τριβους αυτου* = e Or Ambr; cf.
l. 47, b;
- I, 27 *ουκ υμι εγω* = B T^b X Ψ fam I 3, 118, 579, Or Aug;
- I, 29 *τας αμαρτιας* for *την αμαρτιαν* = e l aur cor-vat Vg (4)
Did Cypr Eus;
- I, 30 (*ειπον*) + *νμιν* = fam I 3, 248, l. 47, l. 52, l. 184, Eth;
- I, 30 + *οτι* before *οπισω* = X Vg (O) Syr cu S g h j Sah
Bo;
- I, 31 *βαπτιζων* for *βαπτιζων* = e q Sah (109) Arm Georg; cf.
Syr cu S;
- I, 32 *μενον* for *εμεινεν* = **N** b e q r Vg (R) Chr Ambr Hier;
- I, 36 (*θεου*) + *ο ερων τας αμαρτιας του κοσμου* = C* 59, 235, a ff₂
aur Vg (F Μ foss) Eth Cyr; yet all have *την αμαρτιαν*
except foss (*peccata*);
- I, 43 + *και* before *εμβλεψας* (for δε) = 46, 117, l. 15, a e q Syrr
Eth Chr; many omit conjunction;
- I, 45 - *ο* before *φιλιππος* = **N**^{*} F* fam I 3, 17, 24, 122, 248, 471,
472, 565, Sah Bo Epiph;
- I, 48 (*ειδεν*) + δε = 157, e (*iesus autem*) Bo Chr (1 ms); 124,
a b ff₂ l aur foss and Epiph also add but with par-
ticipial construction;
- I, 51 - *σε* = Arm;
- 2, 2 (*ις*) + *εκι* = 131, Vg (A B Δ Ρ F G H Θ M O Q S X Y
foss deer);
- 2, 7 + *και* before *λεγι* = **N** X (e ff₂ l foss) deer Ρ Eth Georg;
- 2, 12 - *εκει* = 66, Chron-Alex;
- 2, 15 + *ως* before *φραγελλιον* = Oxy. Pap. 847, G L X I, 19, 22,
33, 565, l. 253, OL (exc. e l δ) Vg Syr h j Or Cyr;
- 2, 16 *πωλουσιν τας περιστερας* = a b ff₂ r δ Syr S Sah Bo;
- 2, 17 *και* for δε = e f ff₂ l q aur foss Syr g j Bo (Γ) Eth Georg
Arab Epiph;
- 2, 17 (*εστιν*) + *οτι* = X 486, Pers Or Epiph (Sah Bo);
- 2, 20 *ο ναος ουτος οικοδομηθη* = Clem-Al Diatess;
- 2, 21 *αυτος* for *εκεινος* = Syr S Sah Bo Diatess;
- 3, 2 *τα σημια ταυτα* = ff₂ Sah Bo Slav Or;

- 3, 13 (*ουδις*) + *εστιν* os = Eth Arm; a common Latin paraphrase, but not found in mss here;
- 3, 14 δι *ψωθηνε* = A l. 26, a Syr cu S Sah (pap 109) Bo Eth Arab Slav Lucif.;
- 3, 20 *αυτον τα εργα* = A K II 1, 72, 74, 59, 90, 209, 470, 476, 482, 484, 569, 672, Sah Bo Chr; this reading was taken by the K^a type of the Antioch; it does not belong to the original Antioch recension;
- 3, 21 *εισιν* for *εστιν* = Ψ 2, 28, 67, 72, 254, 472, Syrr Latin, etc.;
- 3, 23 + o before *ιωαννης* = B l. 44, Sah;
- 3, 28 - *εγω* = D 245, a d ff, l aur Syr cu Cypr Firm;
- 3, 31 - *εκ της γης εστι και* = g l aur Vg (D E) Or Tert Hier;
- 4, 6 (*ωρα*) + δε = b cor-vat Vg (D) Sah (*γ¹*) Bo Cyr; cf. e (*et*) Syr h;
- 4, 7 + *και* before *ερχεται* = 64, 258, OL Vg (HΘ) Syr S cu g j Eth Arab; cf. f (*autem*) Sah (3 mss);
- 4, 23 (*αυτον*) + εν *πνι* = 124*, a b Vg (R); cf. 131, 229* which seem to add; due to omission;
- 4, 25 *αναγγελλι* for *αναγγελει* = Σ* D;
- 4, 27 (*μεντοι*) + γε = Or; cf. above, John 20, 5;
- 4, 27 *λαλει* for *ελαλει* = 486, 579, Syr g Bo;
- 4, 29 - *μοι* = ff₂ Bo (O);
- 4, 30 (*εξηλθον*) + *ονυ* = Σ N Λ fam 1, fam 13, 28, 71, 330, 474, 478, 481, 483-5, 565, 569, l. 184, al e f ff₂ l q aur Vg (cl ΜΤ) Sah Cyr;
- 4, 31 *και* for δε = Syr g Arm Eth Aug;
- 4, 35 *τετραμηνον* (against *τετραμηνος*) = H 28, 254, 482, e q Chr;
- 4, 38 - o = D* L d e;
- 4, 42 - *οτι* (1) = B 80, l. 53, b f r Syr cu g Eth Or Ir;
- 4, 42 - *αληθως* = K* II 42, 71, ff₂ r mol Vg (D K*) Pers Or Vict Heracl;
- 4, 45 + *τοις* before (*ιεροσολυμοις*) = Or; cf. Sah;
- 4, 45 - *αυτοι* = Cyr Chr;
- 4, 51 *υπηρησαν αυτω οι δουλοι αυτου* = e Syr cu;
- 4, 52 - *αυτω* = a b dimma Sah Chr (1 ms);
- 4, 54 (*τουτο*) + δε = B C* G fam 13, 71, 485, l. 253, Bo (7 mss) Or;
- 4, 54 *εποιησεν σημιον* = Σ Chr (a b Eth);
- 5, 2 *τη επιλεγομενη* = d b (c δ);
- 5, 9 - *ευθεως* = Σ* D d l aur Arm; 28, 245, 254, etc., omit more;

- 5, 10 *αριν* for *αραι* = OL Vg (*tollere*) Sah Bo;
 5, 11 ο δε *απεκρινατο* for *απεκριθη* = **¶*** Syr g j h Sah (91) Bo
 (2 mss) Georg Slav; cf. **¶** C* G, etc.;
 5, 11 *υγιην* for *υγη* = **¶*** 579.
 5, 11-12 — *κραβαττον* ··· *αρον τον* = Γ Α* 54*, 57, 64, 68, 357,
 b Syr S;

The number of agreements of W with each of the versions and various mss in question is as follows: OL, 35; Bo, 17; Sah, 15 (total Coptic agreements, 25); Syr cu S, 14; Eth, 13; later Syriac, 13; ms **¶**, 9; Arm, 6; fam 1 and fam 13, 5 each; 579, 33 and X, 4 each; D, 28, L, 565, and lect. 184 and 253, 3 each. From this it is clear that the type of text is related to the base found for the later portion of John. The Old Latin agreements are rather more numerous and striking, reminding one of the text of Mark 1 - 5, 30. Coptic, and even **¶**, maintain the expected relationship, though the majority of agreements was removed by the rigidness with which possible Hesychian readings were excluded in making the above list. The small number of agreements with D is due in large part to the lacuna in D. Conclusions should not be based on so brief a portion of text. The two cases where the Diatessaron is found in the support are of less account since Semitic construction is involved.

The following table of all the agreements between W and the six chief uncials will correct any errors in impression obtained from the above:

<i>Chap.</i>	¶	A	B	C	D	L
1	31	34	38	42	lac	41
2	8	12	16	lac	lac	13
3	18	18	30	lac	lac	25
4	35	44	49	55	39	51
5	12	6	10	12	10	8

The list of readings for which W seems the only authority follows:

- I, 4 — *ην* (1); note variation in tense in best mss; cf. I, 6
 for style of John;
 I, 6 *απο* for *παρα*; cf. John 10, 18, where scribe corrects same
 error;

- 1, 21 *σν ει ηλιας*; cf. B e foss which differ only slightly;
- 1, 29 — *προς αυτον*;
- 1, 33 *επ αυτω* for *επ αυτον*; cf. OL e (*in eo*);
- 1, 37 *κηκουσαν* for *και ηκουσαν*;
- 1, 46 *τον τω* for *τον νιον τον*; not a late Greek construction;
perhaps from Latin;
- 1, 51 *τοντων μιζω*;
- 2, 1 *εγινετο* for *εγενετο*; it appears to be an imperfect for aorist; perhaps an itacism;
- 2, 12 — *εις καφαρναουμ*; perhaps due to the change of order noted below;
- 2, 12 *οι μαθητε αυτον* before *και η μηρ*; other mss show change of order or omission;
- 2, 12 — *αυτον* after *μητηρ*;
- 2, 14 *κολλυβιστας* for *κερματιστας*; cf. verse 15; Latin uses the same word both times;
- 2, 20 *γιρις* for *εγερεις*; cf. l. 47 (*εγιρεις*), therefore present for future;
- 2, 22 *ηνεστη* for *ηγερθη*; *ανεστη* in Chr 134 E; 135 B; Nemesus, nat. hom. 576 B; cf. Matthew 17, 9; Luke 9, 8; on augment see p. 23;
- 2, 22 *αντω* for *οι μαθηται αυτον*;
- 3, 13 *ανεβη* for *αναβεβηκεν*; cf. perfect tense in the versions;
- 3, 22 *κακι* for *και εκει*;
- 4, 11 *και ουτε αντλημα εχις* after *βαθυ*;
- 4, 11 *και* for *ουν*;
- 4, 11 *εστιν* for *εχεις*; see above on grammatical peculiarities;
- 4, 12 (*φρεαρ*) + *το ζων*; from verse 11;
- 4, 14 (*δ αν*) + *δε*; the combination arose from correction in parent; scribe copied both;
- 4, 17 — *ο* before *τς*;
- 4, 47 *ηκεν* for *ηκει*;
- 4, 48 — *ο* before *τς*;
- 5, 5 *μ και η* for *τριακονταοκτω*; seems to imply misuse of letters as numerals;
- 5, 7 *εν οσω* for *εν ω*; cf. Sah (*ΖΟCΩN*).

The peculiarities are in the main similar to those found in the rest of the ms, which have been assigned to the influence of the

version tradition. The individual cases here point to Latin and Coptic, particularly Sahidic, influence.

6. SUMMARY

By far the most decided evidence gathered in this long study has to do with the parent or parents of W. It was made up out of six separate parts: (1) Matthew, (2) John 5, 12 to end, (3) Luke 1–8, 12, (4) Luke 8, 13 to end, (5) Mark 1–5, 30, (6) Mark 5, 31 to end. We do not know whether it originally contained John 1–5, 11, or not, but it may be assumed. At some earlier date portion 2 seems to have been combined from two separate mss. The dividing point is near the end of chapter 13. Portions 1 and 4 had been previously corrected to agree with the Antioch recension; portions 2 and 3, with the Hesychian; portion 5 was from a Greek-Latin bilingual; portion 6, from a trilingual with decided Latin-Syriac and less Coptic tendencies. The basic text (*i.e.* before correction) of portions 1, 3, and 4 must have been closely allied to this type of text. The first half of portion 2 had the same base, but the second half shows more Coptic affiliation. It may be noted that Mark 1–5, 30 is slightly more than a quire, and Luke 1–8, 12 about five ms pages more than two quires. The mss, or parts of mss, which made up the parent of W presumably had somewhat larger quires.

The first quire of John, though really an independent ms, has a text closely related to the text of the latter part of John, before correction to the Hesychian standard. In some respects this is like the text found in Mark 1–5, 30, but there is less Latin and more Coptic influence.

V. DATE

THE discussion of the date of W has been postponed to this point in the study, partly because of its difficulty and uncertainty, and partly because I wished the ms to exhibit its great worth, unaided by the prepossession which attaches to hoary age. In the preliminary notice about the mss in the Freer Collection (Amer. Jour. of Arch. vol. 12 (1908), p. 52) I assigned the ms tentatively to the fifth or sixth century; in the same journal, vol. 13, p. 132, I dated it more exactly in the fifth century, and Dr. Kenyon, in the English Paleographical Society Publications (Plate 201 of the new series) gives the same date. Professor Grenfell, both by letter and in conversation at Oxford, dated the ms as "probably fourth century." But in a ms of such importance it is well to give all the evidence bearing on the date, rather than to rely on the general acceptance of any date.

Even in antiquity this ms was exhibited as an object of interest or peculiar sanctity, presumably because of its great age. On the first page of each gospel there are several large blots, twenty on Matthew 1, sixteen on John 1, five on Luke 1, and four on Mark 1. The blots on the first page of John are much the largest; there are no similar blots elsewhere in the ms except three small ones on page 326. Though these blots were dried and hardened, so that no semblance of the original material remained, they were still thick enough so that small bits could be cleaved off. These were analyzed by Professor Gomberg of the University of Michigan. He found slight traces of iron, but only to the extent that was expected from the ink, which cleaved off with the bits of blot material. The ms was written with an iron ink, but the blots were not ink. The rest of the material was readily combustible, leaving only a scanty ash. The blots were therefore of vegetable or animal matter and we may with safety assume that they came from the dripping of candles or lamps, probably the former, if one may judge from the thickness of the blots. As a flock of wool was found between two leaves, evidently used as a book mark, sheep were probably kept in the neighborhood of the monastery which

possessed the ms. The inference that the candles used were of tallow is an easy one. The blots did not come from any natural use in reading, as they would then have been found in other parts of the ms. It seems that this Bible must have been kept in some dark part of the monastery and, when shown to visitors, usually only the first pages of Matthew and John were looked at, but the more curious or distinguished visitors may have been shown the first page of each gospel. No similar blots appear in the other Biblical mss found with this one, so they were evidently not considered equal objects of interest. That they were all younger is not thereby proved, but is at least suggested.

On page 35 of the Deuteronomy-Joshua ms there is a cursive note in black ink, which from the style of writing has been dated at the end of the sixth century. The same shade of black ink was used by the third hand in W, and also by the last corrector of the subscription to Mark. As a crude Coptic μ is found in one of these corrections and none of them show much familiarity with Greek or Greek Bible mss, it is probable that all four of the mss were in a Coptic monastery during the sixth century.

An earlier terminus *ante quem* for the ms is given by the subscription to Mark (Facsimile, p. 372; Amer. Jour. Arch. vol. 13, Plate iii). As has been stated above (p. 2), the two lines of this were written by two fifth century semi-cursive hands and indicate two successive owners of the ms. The second of these was the head of a monastery. We may thus with safety date the whole ms as not later than the early part of the fifth century. But does this apply also to the first quire of John? Dr. Kenyon (op. cit.) thinks not and dates it tentatively in the seventh or eighth century, on the basis of the writing, which he classes as a Slavonic sloping uncial. It seems impossible to separate so far the two parts of the ms, and fortunately we do not have to rely entirely on the comparison of styles of writing. It is certain that this strange quire was written to fill a gap, to supply a lost quire. On the last page of it the text is stretched and ends of lines left vacant after each sentence, so as to come out just even; cf. Plate II. The three preceding pages were just as plainly crowded, an extra line even being added on each page. It must be admitted that the writer was both inexperienced and had before him a copy quite different in size of page. Yet with all his care to make his quire come out even he omitted nearly a verse at the end. This not only empha-

sizes the difference in form of the mss from which and for which he was copying, but proves conclusively that one was not the parent of the other. In other words, he was not copying an injured or wornout quire, but was restoring a lost one; he was not copying a definite quire, but was striving to arrange in a quire a certain amount of text. His task was to copy as far as the words *κραβαττον σου και περιπατει* of 5, 12, but he stopped with the same words in verse 11. This might have been an omission in the parent text and be explained as due to like endings, but the fact that the omission falls exactly at the end of the quire seems sufficient proof that it was first made in copying this inserted quire. Exactly the same omission is noted by Tischendorf with the words "Ceterum Γ Λ* al⁶ b om versum 12, quippe transilientes α και περιπατει ad και περιπατει." This explanation is, of course, possible, but exactly the same words are omitted by the jump from *κραβαττον* to *κραβαττον*, which we know took place in W. I can not avoid the conclusion that the error had a common origin, and therefore all others having it are indebted to W, or rather to the first quire of John in W. The omitting mss are Γ Λ* 54*, 57, 64, 68, 357, Old Latin b, and Syr S. Of these we have seen above (p. 128), that Γ and Λ were related to W in the first quire of John at least, while the fifth century mss b Syr S show a closer relationship to all the uncorrected parts of the W text. Yet if the mistake was original in W, the date of this quire must be before the fifth century, while the whole ms would have to be still earlier, if a lost quire of it was replaced by the quire under discussion. A date for the whole ms earlier than the second half of the fourth century seems impossible. Furthermore the fact that Γ and Λ show a closer affiliation to W in the first quire of John than in the rest of the ms implies that the parts were not yet united when the ancestor of Γ and Λ did the borrowing.

Another proof may be drawn from the condition of the writing. The superscription *εναγγελιον κατα ιωαννην* and the quire number θ are less worn than the rest of the writing on the first page and without losing much in brightness have nevertheless printed across on to the opposite page very decidedly. This feels less rough and is more easily legible than the offprints due to age, which are so common in the ms. It seems to be a case of blotting and not an offprint. If so, the quire was bound in the ms when the title and quire number were added. This would be final on the greater

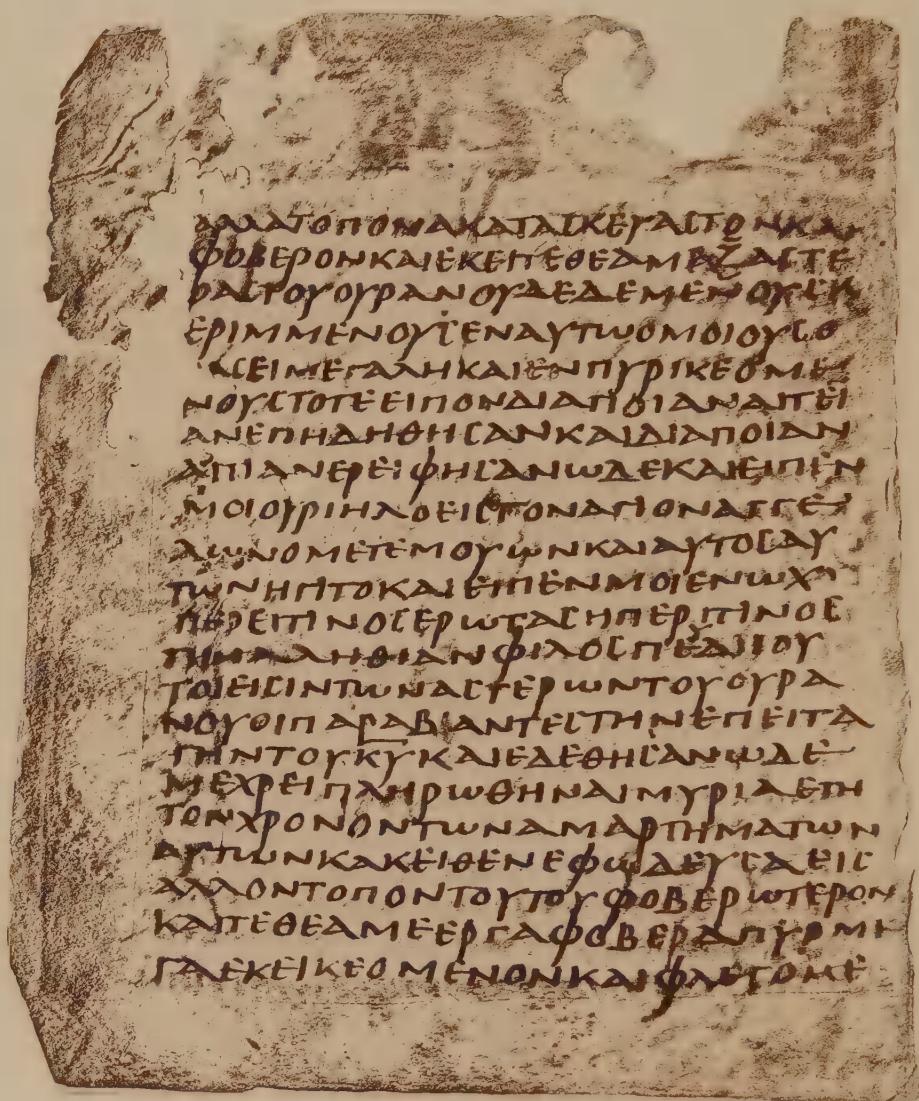


PLATE IV

age of the first quire of John, if we were certain that these additions were written by the διορθωτής (cf. above, p. 39), but we do not need that assumption. The quire number θ is written exceptionally low for this ms and a careful examination with a good lens revealed the reason. In the place above the quire number the parchment, though badly decayed, shows plain signs of an erasure. I have not been able to read an erased quire number on this spot, even with the aid of hydro-sulphide of ammonium, and the decayed state of the parchment prevents further attempts. However, on an excellent negative of this page, secured four years ago, both Professor Bonner and I have read independently a small angular alpha under the erasure. This accords exactly with all the other points noted. The quire was once the first quire of a ms and so suffered more severely from wear. The ms probably did not include Matthew and may have contained only John. After the original first quire had been lost or worn out, the present quire was written to complete it. The ms seems not to have been well bound, for the last page of the quire has suffered from wear almost as much as the first page; cf. Plate II. Yet the quire as a whole was in such good condition, when W was copied, that it was taken over into the new ms.¹ Presumably it is not much older than the rest of the ms.

Examples of the early, sloping uncial of W are not very frequent on parchment. The closest parallel known to me is the Enoch fragment found at Akhmin in 1886. The first two quires of this (Plates xi-xxv in Mem. de la Miss. Arch. fran. au Caire, vol. ix, fasc. 3, Paris, 1893) are in a small rough uncial hand, having a decided slope to the right and, though written carelessly with a broad pointed pen, bearing considerable resemblance in forms of letters to the first hand of W.² Plate III gives a facsimile of page 22. We may note further that the plural abbreviations πνατα, etc., are used, as once in W, and also there is agreement in two noteworthy misspellings, εκχθρονς (cf. above, p. 21) and οκ (οοκ) for ονκ (cf. p. 38).

The third and last quire of the Enoch fragment (Plates xxvi-xxxiii) bears a much closer resemblance to the hands of W. Plate IV shows page 52. The ease, grace, and slope of the hand

¹ This is not an impossibility in ancient mss. Sometimes mss were repaired when the newly added portion equaled the old in amount, as codex Aesinus of the Agricola of Tacitus, tenth and fifteenth centuries.

² Cf. Plate I.

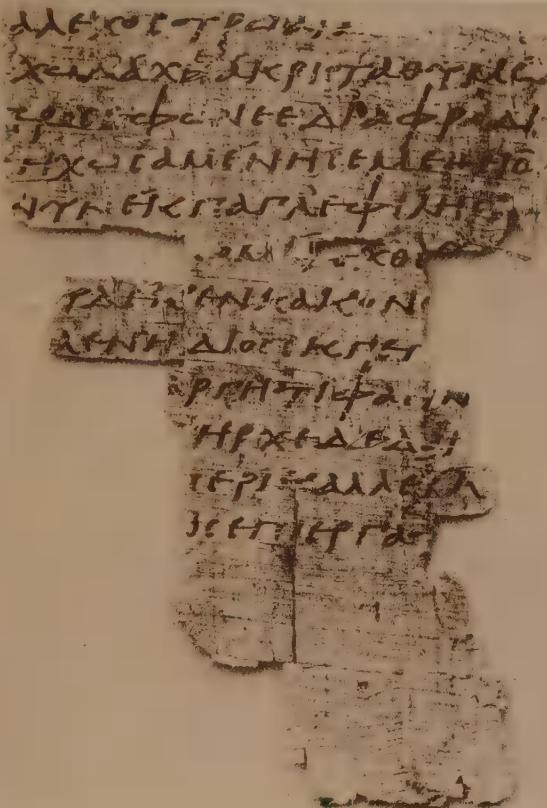
remind one strongly of the first hand of W, but the shapes of many of the letters, notably $\gamma \epsilon \kappa \mu \sigma$ and ω , are far closer to hand α (first quire of John). I see no reason for not considering the two hands of the Enoch fragment contemporary. It has been dated in the sixth century, but, though both hands are somewhat more developed types than the hands of W, I should not place the date later than the end of the fifth.

Another interesting parallel is the Sappho fragment (Berlin, P. 9722; facs. in *Sitzungsber. d. kgl. Preus. Akad. d. Wissen.* 1902, p. 195 ff.). Though much blurred and disfigured, the writing both in slope and forms of letters is a close parallel to hand 1 of W. The ornamental dots on such letters as $\kappa \gamma \tau \nu$ are, however, much more pronounced and frequent, thus approximating hand α of W. The editor, Professor Schubart, dated this fragment in the sixth or seventh century in spite of the fact that it was a part of a parchment roll, and found in a mass of papyrus fragments. The entire absence of accents and punctuation and the fact that the iota adscript is regularly written speak for a relatively early date. Because of the roll form I should date the fragment in the transition period from papyrus to parchment (third or fourth century).

Another sloping uncial hand on parchment has been published by Professor Hunt (Cat. of Gr. Pap. in John Rylands Libr. Manchester, vol. 1, no. 53). This is the remnant of a vellum book which once contained the whole *Odyssey*. Because of its close similarity to papyrus hands it has been dated in the third or possibly fourth century. It bears no close resemblance to any of the hands above discussed, though it approximates the first hand of the Enoch fragment in its roughness and inelegance. I believe we can assert with confidence that all of these sloping uncial hands have no connection with the later Slavonic uncial, but are parallels to or imitations of the sloping papyrus hand of the second to fifth centuries.

Dr. Kenyon (op. cit.) has called attention to Pap. 46 of the British Museum as a very close parallel to the first hand of W. This is a magical papyrus of the fourth century. See Plate V b. Another interesting parallel is no. 108 in *Papiri Greco-Egizi*, vol. 2, Milan, 1908, a fragment of the *Iliad* (Plate V a). The appearance of a letter from Sarapammon to Eroninus on the verso gives a perfect date *ante quem*. All the dated examples of the rather extensive correspondence of these men fall in the years 255–266.

A



B

ΠΙΤΗΝΗΝΙΝΔΟΧΕΥΗ ΕΙΣΕΙΗ
 ΟΥΤΟΣΤΟΜΑΚΑΙΕΤΑΞΙΟΛΟΥ ΕΤΩ
 ΕΙΜΙΟΓΕΝΙΑΝΚΑΙΑΓΙΟΓΕΝΙΑ
 ΕΓΣΕΙΜΙΧΛΑΡΙΣΤΟΥΔΙΩΝΟΣΟΝ
 ΜΑΜΟΙΚΑΡΛΙΤΕΡΙΕΖΩΜΕΝΗΟ
 ΦΙΝΕΖΕΛΟΕΚΑΙΔΚΟΛΟΥΘΗΝΟΝ
 ΤΕΛΕΤΗΤΙΣΠΡΟΚΗΝΕΝΗΣΠΟΙΗΣΕ
 ΓΡΑΦΑΣΤΩΝΙΩΝΑΕΙΣΚΑΙΝΟΝΧΟ

The letters were found at Harît in the Fayûm. The ms of the Iliad, which was torn up to use for correspondence, must have been materially older. The writing is the characteristic sloping uncial, which we have been discussing, and is even more noteworthy since it has heavy ornamental dots on the letters γ χ ν and rarely τ as in hand α of W. Also the ξ and ω have similar, decidedly early forms. Heavy ornamental dots are no more a mark of late date than the sloping hand. Both are early, if not frequently combined. Cf. Ox. Pap. nos. 844, 406, and 447. For early sloping uncials compare O. P. 23, 26, 403, 655, 223, 232; Rylands Libr. Gr. Pap. 57; Berlin. Klassikertexte, vol. 5, Plate ii; vol. 3, Plate i. Uncials with ornamental dots are fairly common and early; cf. O. P. 25, 20, 661; Rylands, Gr. Pap. 20, 16, 44, 51, 55; Berlin. Klassikertexte, vol. 5, no. 46 D, Taf. i.

In determining the date of W most of the evidence thus seems to point to the fourth century, though the beginning of the fifth must still be admitted as a possibility. The first quire of John is slightly older than the rest of the ms. The two parts can not be separated far in date, for most of the peculiarities of hand α appear infrequently in the rest of the ms. Enlarged letters, punctuation, and ornamental dots are more frequent in hand α , but occur throughout the ms. On the other hand, the slope of hand α is less pronounced and the presence of old forms of μ ξ and ω is more regular than in the rest of the ms. The peculiarities of text, absence of titles by first hand, and the presence in one case of the shorter subscription, $\kappa\alpha\tau\alpha\iota\omega\pi\pi\eta\pi$, point to an early date. The patchwork character of the parent ms plainly indicates origin in a time when Biblical mss came near extinction in certain regions at least. As the last great persecution, in which we are expressly told that the sacred books were ordered destroyed, was begun by Diocletian in 303, we are probably justified in dating the parent of W soon after that date. Just how complete a ms of the gospels was gathered for that parent and how much the scribe of W had to add from other mss we can not determine. Certainly some one had to send to North Africa for the beginning of Mark, and the Hesychian recension, which should have been the favorite one in Egypt at this time, seems to have been in large part inaccessible. Matthew and the later part of Luke, which are of the Antioch recension, were quite probably added by the scribe of W to fill the gaps in the more ancient ms, which he was copying.

VI. THE TEXT OF W AND THE EARLY CHURCH FATHERS

INDIVIDUAL agreements are often more instructive than mere numbers when many authorities support. For this reason the following brief lists of readings are repeated, in which W finds almost its only support in the early church fathers.

1. W AND CLEMENT OF ALEXANDRIA

Matthew 5, 21 *φονευσῆς* for *φονευσεῖς* (Strom. 7, 60, 4); 6, 20 —*οὐδε κλεπτουσιν*¹; 25, 35 (*φαγεῖν*) + *καὶ* (also in Ps. Nil.); Mark 10, 27 —*παρα* (3); Luke 18, 29 the inverted order *νμιν λεγω* (Clement combined with Mark 10, 29); John 2, 20 *ο ναὸς οὐτος οἰκοδομηθῇ* (inverted order).

Of these the last is by far the most noteworthy, for the Arabic Diatessaron also agrees. As this is not the normal Arabic order the agreement can not be accidental. Furthermore the citation in Clement is literal and three verses long (cf. Stahlin's edit. vol. 3, p. 219). It seems almost equally inconceivable that any one of these three authorities should have copied from one of the others. Furthermore the change in order was not called for by Syriac, but rather suggests Latin influence. The Diatessaron can not have originated the change but all drew eventually from the same source. As the transposition is entirely possible in Greek, though not called for by a rigid rule of order, I do not venture to refer the change to a bilingual ms.

2. W AND ORIGEN

Matthew 10, 21 *τεκνα* for *τεκνον*; 16, 13 *λεγοντιν με* (inverted order); 19, 24 *εισελθειν δια τρυπηματος ραφιδος* (order change, Chr agrees); 21, 9 —*οι* (3); 22, 6 —*αντον* (Ir and Eus also omit); 24, 14 —*πασιν* (Chr agrees); 24, 20 *νμων η φυγη* (a Coptic order also found in Eus); 26, 23 *εκεινος* for *ουτος*; 27, 11 —*ο γγεμων*;

¹ *Quis dives salvetur*, 13; Strom. 3, 12, 86; 3, 6, 56 support; Strom. 4, 6, 33, supported by Protr. 10, 93; 105; Paed. 3, 6, 34, does not omit.

Mark 4, 12 — *ακουωσιν*; 8, 38 — *ταυτη*; 11, 10 *ειρηνη* for *ωσαννα*; 12, 25 +*οι*; 12, 26 —*ο* (2 3 4); 14, 30 *αρνηση* for *απαρνηση*;

Luke 4, 40 *ηγον* for *ηγαγον*; 7, 33 +*ο* before *ιωαννης*; 19, 37 *απανταν* for *απαν*; 22, 15 —*με*;

John 5, 26 *τω νιω ζωην εδωκεν* (change of order); 12, 35 *λαβη* for *καταληβη*; 17, 3 —*σε* and *απεστιλεν* for *απεστειλας* (also in Epiph); 18, 36 *ην* before *εκ*;

John 1, 23 (*κυ*) +*ευθιας ποιειτε τας τριβους αυτου* (also in Ambr); 2, 17 +*οτι* (also Epiph); 3, 2 *τα σημια ταυτα* (order change); 4, 27 (*μεντοι*) +*γε*; 4, 45 +*τους* before *ιεροσολυμοις*.

The length and striking character of this list is impressive enough without further comment, but a word should perhaps be added on Luke 19, 37. The variant *απανταν* involves not only a mistake in gender but a transfer in declension of a well-known word. Such an error would probably not arise twice independently and certainly not in the same passage. Neither could it long survive in any text tradition, for almost any scribe or reader would know enough Greek to correct it. Koetschau, Texte u. Unter. vol. 28, pt. 2, p. 26, assures us that this is the reading of the best ms of Origen, John Comm. 10, 21, 127, though the error has been silently corrected by the editors. The passage of Origen is a literal citation covering twelve verses, and the variations from W are practically all due to the Antioch corrections inserted in the W text. The parent before correction must have been very closely related to the ms used by Origen or his secretary.

3. W AND OTHER EARLY FATHERS

Matthew 7, 25 *προσεκρουσαν* for *προσεπεσον* = Philo; 8, 27 +*ο ανθρωπος* = Hil Chr Thdrt; 8, 29 *εκραξον* for *εκραξαν* = Bas Macar Epiph; 10, 14 *των λογων* (man 1) = Chr; 10, 17 —*αντων* = Hil; 12, 21 *επι* for *εν* = Eus Chr; 12, 48 —*εισιν* = Aug Ambr; 15, 19 *πορνιαι μοιχιαι φονοι* (order change) = Cyr; 15, 32 —*αντου* = Hil Chr; 18, 4 *γαρ* for *ονν* = Aphraates; 19, 8 —*νηιν* (man 1) = Chr; 19, 30 +*εσονται* = Pistis Sophia; 24, 31 +*τοτε* = Chr; 27, 6 *εστιν* for *εξεστι* = Eus;

Mark 1, 11 *τον ουρανον* for *των ουρανων* = Epiph; 1, 15 *των ουρανων* for *τον θεον* = Justin; 2, 26 *εισελθων* for *εισηλθεν* . . . *και* = Hier; 3, 33 —*μον* = Ambr; 12, 35 —*ο* before *χς* = Barnabas;

Luke 1, 35 διοτι for διο = Ir; 8, 17 — γαρ = Aug Hier; 8, 32 — εκει = Basil-Seleuc; 9, 31 + τη before δοξη = Epiph; 9, 59 — πρωτον = Thdrt; 13, 24 — λεγω νμιν = Faust-Man; 16, 31 απελθη for αναστη = Dial. c. Marc.; 18, 42 — αντω = Adamant;

John 5, 18 αποκτειναι οι ιουδαιοι (order change) = Ambr Epiph; 5, 19 ο for α = Epiph; 6, 2 θεωρουντες for οτι εωρων = Chr Nonn; 6, 44 + προς με = Hil Hier Vig-Tap; 6, 58 ζηση for ζησεται = Chr; 6, 62 ειδηται for θεωρητε = Chr Epiph Eus Thdrt; 7, 17 ποιη for θελη · ποιειν = Chr Cyr; 8, 28 — ο πατηρ = Tert Eus; 8, 42 + ουκ = Chr Athan; 9, 22 συνεθεντο for συνετεθεντο = Cyr Thphil; 10, 31 — οι ιουδαιοι = Athan; 11, 26 — εις εμε = Nonn; 11, 43 εκραξεν for εκρανγασε = Chr; 12, 42 πολλοι των αρχοντων for εκ τ· αρ· πολ = Chr; 12, 47 + μη = Chr Aug; 14, 20 — εν = Hil Vict; 20, 29 ειδοτες for ιδοντες = Chr;

John 1, 1 + ο before θε = Nyss; 1, 18 + ημιν = Adamant; 2, 12 — εκει = Chron-Alex; 4, 45 — αντοι = Cyr Chr; 4, 54 εποιησεν σημιον (order change) = Chr.

In the above list there are 17 agreements with Chrysostom, who thus ranks next to Origen in nearness to the text of W; yet it must be noted that none of these agreements come in Mark or Luke. The agreements with Hilarius, Epiphanius, Cyril, and Eusebius are also noteworthy. In general we must conclude that the citations in the early Church Fathers are more apt to represent Biblical texts current in their time, than has been sometimes assumed.

VII. COLLATION

THE collation is based on the Oxford 1880 edition of the *Textus Receptus*, which is designated as *iuxta exemplar Millianum*. The edition of Mill is a reprint of Stephen 1550. The following table shows the variations of these editions (variations in accent and breathings are not included):

	<i>Oxford 1880</i>	<i>Mill</i>	<i>Stephen 1550</i>
Matthew	8, 4 αλλ'	αλλα	αλλ'
	9, 3 —	οτι	οτι
	15, 32 τοεις	τρεις	τρεις
	20, 15 η ο οφθ.	η ο σφθ.	ει ο οφθ.
	20, 22 δε ο	δε ο	ο δε
	21, 15 ιδοντες	ιδοντος	ιδοντες
	23, 13-14	has same order of verses	verse 14 be- fore 13
	24, 15 εστως	εστως	εστος
Mark	6, 53 Γενησαρετ	Γενησαρετ	Γενησαρετ
	10, 32 ηρξατο	ηρξατα	ηρξατο
	11, 22 ο Ιησους	ο Ιησους	Ιησους
	15, 7 γενομενος	λεγομενος	λεγομενος
	15, 29 οναι	οναι	ονα
Luke	7, 12 χηρα	χηρα	ην χηρα
	7, 12 ικανος ην	ικανος ην	ικανος
	10, 6 ο νιος	ο νιος	νιος
	13, 15 ακεκριθη	απεκριθη	απεκριθη
	17, 1 μη	μη	τον μη
	21, 38 ωρθριζε	ωθριζε	ωρθριζε
	22, 45 μαθητας αυτου	μαθητας	μαθητας
	22, 47 εγγισε	ηγγισε	ηγγισε
	24, 10 Ιακωβου	η Ιακωβου	Ιακωβου
John	3, 23 Σαλεμ	Σαλειμ	Σαλειμ
	8, 4 κατεληφθη	κατεληφθη	κατειληφθη
	8, 39 ειπεν	ειπον	ειπον
	13, 31 —	ουν	—
	18, 16 ον	ος	ος
	19, 7 του θεου	του θεου	θεου

For ease in using the collation each variant is printed in a line by itself; these are distinguished as follows: + for "add"; - for "omit"; < for "transpose to read"; † to call attention to an important variation in spelling; all other variants worthy of any consideration are preceded by the sign *. It has been deemed wise to include minor variations in spelling, mostly itacistic, but there is no distinguishing mark placed before them; they can be easily disregarded by any one not interested. I have omitted the cases of addition of *v ἐφελκυστικόν*, as it is regularly added; see p. 25 for the rule and exceptions.

The paragraph sign (¶) indicates a paragraph division of the ms. In case a paragraph does not coincide with the beginning of a verse, the first words are given.

Words or letters illegible or missing are inclosed in square brackets. Letters only partially legible are distinguished by a dot placed below.

Abbreviations, punctuations, and apostrophes are given in so far as they occur in the variants, but none besides. Colon and Greek colon are used in the ms; commas are used to represent the punctuation by vacant space. Line ends within the variants are indicated by a light upright line. Variants are printed as they occur in the ms without accents, breathings, or capitals. Word division has been introduced. The extent of longer omissions is sometimes shown by giving the first and last words only.

The different hands are designated by figures or letters on the line following the word *man*. Repeated occurrences of a word in the same paragraph are marked by a numeral placed above and to the right. All erasures and corrections, even by the first hand, are given.

The Latin abbreviations are those commonly used or are easily intelligible.

I. SECUNDUM MATTHAEUM

Inscr ꝑ [εν]αγγελιον κατα μαθθαιον man 2

CAPUT I

1. † δα[νε]ιδ|
2. εγεννησεν [τον]
ιακωβ^ι
ιουδα[ν]|
3. † εζρωμ bis
5. ειεσσαι,
6. † δανειδ[’] bis
¶ ante δανειδ²
8. οζειαν,
9. οζειας
εγεννη[σεν¹] (γ sup man 2)
10. † μανασης
11. |[ι]εχο[νι]αν
|[ε]πι
12. ¶ 13. ελιακιμ[’] bis
14. † σαδδωκ[’] bis
† αχειν bis
17. † δανειδ[’] bis
ιδ| pro δεκατεσσαρες bis
|κα[ι]²
18. — χριστου
* γενεσεις pro γεννησις
¶ ante μηνηστευθεισης
19. παραδιγματισαι|
20. ¶ [ι]δο[ν]|
< εφανη κατ οναρ
† δανειδ[’]
21. καλεσις|
22. — τον ante κν
24. ¶

CAPUT II

1. ¶ †ιερουσαλημ[’] pro ιεροσολυμα
2. ιδομεν

2. |[κα]ι
3. |[ακο]υσας
4. γραμματις
5. ουτως
6. * τη pro γη
ελαχειστη
7. ¶ 8. ευρηται
απαγγειλαται
11. οικειαν
* ιδον pro ευρον
† ζμυρναν, pro σμυρναν man
1, corr man 2 (σ sup ζ)
13. < τω ιωσηφ κατ οναρ|
εισθει
15. — τον ante κν
16. ¶ ενεπεχθη
* γαμων pro μαγων¹
αποστιλας
17. * δια pro υπο
† ιηρεμιου
— τον προφητου man 1, ∵.
sup et in marg τον προ-
φητου man 2
18. † |κλαθμος
|κλεουσα
19. ¶ 22. ¶ < τον πατρος αν-
|τον ηρωδου
23. † ναζαρεθ,
ναζωρεος

CAPUT III

1. ¶ παραγει|νεται
2. μετανοειται·
ηγγεικε|

3. * δια pro υπο
ποιειται
4. < ην αυτου
με|λει
5. † κα pro και²
6. + παταμω| post ιορδανη
7. ¶ |σαδδουκεων
8. * καρπον| αξιον pro καρπους
αξιους
9. δοξη|ται
εγειρε
10. — και¹
11. < υμας βαπτιζω
12. πτοιον pro πτυον
+ αυτου post αποθηκην
† ασβεστω·| (σ¹ sup man 2?)
13. παραγεινεται
14. χριαν
15. ¶ † δικαιωσυνη·|
16. < ευθυς ανεβη
ιδεν pro ειδε
17. * τον ουρανου pro των ουρα-
νων
† ηυδοκησα·|
- < φως ειδεν
ανετιλεν
17. ¶ κηρυσσων
ηγγεικεν
18. ¶ — ο ιησους
20. + αυτων,| post δικτυα
- 21-22. — και προβας εκειθεν ···
ηκολουθησαν αυτω
23. ¶ 24. ποι|κειλαις

CAPUT V

1. καθεισαντος
6. πινωντες|
† δικαιοσυνη| man 1, ω sup
o scr man 2
7. ¶ 9. ¶ 10. δικαιωσυνης
11. ¶ εσται
ονιδισωσιν
* διωξονσιν, pro διωξωσι
12. χαιρεται
αγαλλιασθαι·|
|ουτως
13. εσται
† αλα pro αλας bis
— ετι
καταπατισθαι

CAPUT IV

1. πιρασθηναι
2. |επινασεν,
3. < ο πειρα|ζων ειπεν αυτω,
4. + ο ante ανθρωπος
6. * ειπεν pro λεγει
8. δικινυ|σιν
9. < σοι παντα
10. λατρευσις,
13. † ναζαρεθ³
† |παραθαλασσαν
|νεφθαλιμ⁴
15. — γη²
νεφθαλιμ⁵,
16. * τη σκοτια pro σκοτει
14. εσται
15. οικεια·
16. ουτως
17. νομισηται
18. ¶ 19. ουτως
— ος δ' αν ποιηση ··· βασι-
λεια των ουρανων
20. ¶ < |υμων η δικαιοσυνη
† πλεον pro πλειον
εισελθη|ται
21. * |φονευσης, pro φονευσεις
22. † ραχα
† δα pro δ' αν²
23. ¶ 24. διαλλα|γηθει

25. < |μετ αυτου εν τη οδω,
26. * ου pro αν
27. — τοις αρχαιοις
28. * αυτην pro αυτης
29. ¶ + την ante γεενναν,|
30. * |κοφον pro εκκοφον
31. † εαν pro αν
32. * πας ο απολυων| pro ος αν
 απολυση
 |πορνιας
* μοιχευθηναι| pro μοιχα-
 σθαι
 μοιχατε,
33. † απο|δωσης
 — δε
36. † τρι|χαν
 < ποιησαι η μελαναν· (sic)
38. ¶ 39. * ραπιζει εις pro
 ραπισει επι
 — σου
40. χει|τωνα
41. † ανγαρευση
42. * δος, pro διδον
 δα|νισασθαι
43. αγαπησις
 † μισησης
44. † του εχθρους|
 ευλογειται
 ποιειται
* τοις μι|σουσιν pro τους
 μισουντας
 — και¹
 προσευχεσθαι
45. γενησθαι
46. ¶ αγαπησηται
 εχεται,
47. ασπασησθαι
* φιλους pro αδελφους
 ποιειται,
* το αυτο pro ουτω
48. |εσεσθαι
τελιοι
* ουρανιος pro εν τοις ουρα-
 νοις
τελιος
- CAPUT VI
1. εχεται
2. ν|ποκριτε
4. αποδωσι
5. πλατιων
6. † |ταμιον pro ταμιειον
 κλισας
 προσευξε
 † αποδωση
7. * βατταλογειται pro βαττο-
 λογησητε
 — οτι man 1, add sup man 2
8. ομοιω|θηται
 εχεται
9. προσευχεσθαι|
10. † ελθατω
 — της
12. οφιληματα
 † αφιομεν
 οφιλεται|
13. δυναμεις
14. αφηται
 † αυτων, in ras man 1 (υτων
 prim scr)
15. αφηται
16. νηστευηται
 γινεσθαι
17. |αλιψε
 νιψε
18. + αυτος post κρυπτω²
 αποδωσι
 — εν τω φανερω
19. ¶ θησαυριζεται
20. θησαυριζεται

- † ουτεⁱ | (τε in ras man 1;
ουδε prim scr)
— ουδε κλεπτουσιν
22. < η ο οφθαλμος σου απλους|
φωτινον
23. < η ο οφθαλμος σου πονη-
ρος· |
σκοτινον
< εστιν σκοτος|
24. μεισησει
δυνασθαι
† μαμωνα,
25. μεριμναται|
φαγηται
* η pro καιⁱ
πιηται|
ενδυσησθαι,
26. πετινα
σπιρουσιν
† ουχει| pro ουχ
διαφερεται
27. ¶ ηλικειαν
28. |μεριμναται· καταμαθεται
29. — οτι
30. + εν αγρω post σημερον|
κλειβα|νον
31. μεριμνησηται|
32. χρηζεται|
33. |ζητειται
† δικαιωσυνην
34. ¶ μεριμνησηται
— τα ante εαυτης· |
κακεια
- * μετρηθησεται| pro αντιμε-
τρηθησεται
3. ¶ 6. |βαληται
* κα|ταπατησουσιν pro κα-
ταπατησωσιν
7. αιτιτε
ευρησεται,
κρου|εται
ανυγησεται
8. * αιτων pro ζητων man 1
(αι del et ζη superscr
man 2)
9. † ε|πιδωση
10. † αιτη|σει
12. † εαν pro αν
θεληται
ουτως
ποι|ειται
13. † |εισελθατε
|πλατια
14. * τι pro οτι
ολει|γοι
15. |προσεχεται
16. επιγνωσεσθαι
¶ ante μητι
17. |ουτως
— αγαθον man 1 (./. sup et
in marg ./ αγαθον scr
man 2)
20. επιγνωσεσθ(αι)|
21. ¶ + αυτος εισελευσεται| εις
την βασιλειαν των ου-
ρανων,|post ουρανοις,
22. † επροφη|τευσαμεν,
23. αποχωριται|
24. ¶ < αυτου την οικιαν
25. * προσεκρουσαν pro προσε-
πεσον
οικεια
26. < αυτου την οικιαν

CAPUT VII

1. κρινεται
κριθηται,
2. κρινεται
κριθησεσθαι,
μετριται

27. οικεια
 28. ¶ * ετελεσεν pro συνετελεσεν
 29. + αυτων κ(αι) οι φαρισαιοι· |
 post γραμματεις

CAPUT VIII

1. ¶ * |καταβαντος δε αυτου pro
 καταβαντι δε αυτω
 3. εκτινας
 4. ¶ † αλ|λα
 διξον
 † |μωσης
 5. ¶ * αυτω pro τω ιησου
 † εκαπονταρχης
 6. οικεια
 |δινως
 7. ¶ 8. ιμει pro ειμι
 * λογω pro λογον
 9. ειμει
 10. ¶ * παρ ου|δενι pro ουδε
 < τοσαντην πιστιν εν τω
 ισραηλ³
 11. ¶ ανακλειθη|σονται
 13. ¶ † εκαπονταρχη
 — και²
 * ήμερα pro ωρα
 14. ¶ οικειαν
 15. διηκονι
 * αυτω· | pro αυτοις
 16. ¶ |οψειας
 † γονομενης pro γενομενης
 πντα (prim scr πν(a) et
 corr man I)
 17. + οτι post λεγοντος·
 ασθενιας
 18. ¶ * οχλον πολυν pro πολλους
 οχλους
 19. † |αν pro εαν
 20. ¶ φωλαι|ους
 πετινα

- κλεινη· |
 22. ¶ 23. ενβαντι
 24. σισμος
 26. ¶ εσται
 27. ¶ + o ανος post ουτος
 < αντω υπακουουσι· |
 28. ¶ — εις την χωραν
 μημιων
 29. * εκραζον pro εκραξαν
 + απολεσαι| ημας και post
 ωδε
 — ημας
 30. * βοσκομενων, pro βοσκο-
 μενη
 32. υπαγεται, |
 — των χοιρων²
 33. † απηγγειλο|
 34. * ιω pro οπως

CAPUT IX

1. ¶ ενβας
 * ιουδαιαν pro ιδιαν
 2. κλεινης
 — σοι
 < σου αι αμαρτιαι, |
 3. ¶ 4. ¶ ενθυμισθαι
 5. αφαιων|ται
 * σου pro σοι
 εγειρε|
 6. ειδηται
 < αφιεναι| επι της γης
 κλεινην
 8. ¶ * εφοβηθησαν pro εθαυμα-
 σαν
 9. ¶ * μαθ|θεον καλουμενον, pro
 μαθαιον λεγομενον
 10. ¶ οικεια,
 < τελωναι πολλοι|
 συνανε|κιντο
 11. * ελεγον pro ειπον

12. ¶ †αλλα
13. μαθε|ται
< δικαιους καλεσαι
† αλλα|
— εις μετανοιαν
14. ¶ 15. ¶ * νηστευειν pro πενθειν
* αφερε|θη pro απαρθη
16. ¶ †|αγναφους (σ sup man 2)
pro αγναφου
ερει pro αιρει
γεινεται,|
17. * αμφο|τεροι pro αμφοτερα
18. ¶ * εισελθων pro ελθων
20. ¶ † αιμοροουσα
22. ¶ * θυγατηρ pro θυγατερ
23. ¶ οικειαν
24. |αναχωρειται
† κατεγε|λονυ pro κατεγελων
25. ¶ 27. ¶ < τω τη εκειθεν
* νιος δαν|ειδ', pro νιε δαβιδ
28. οικειαν|
¶ ante και λεγει
πιστευεται
32. ¶ 34. ¶ — εν
35. ¶ — εν τω λαω
36. * εσκυλ|μενοι pro εκλελυμε-
νοι
37. ¶ εργατε
ολειγοι|
38. |δεηθηται

CAPUT X

1. εκβαλλιν
|μαλακειαν,
2. ¶ ζεβαιδεου,
3. † ματ'θαιος|
5. ¶ * εξαπεστιλεν| pro απεστει-
λεν
απελθηται.

- σαμαριτων
εισελθηται·|
6. πορευεσθαι
7. κηρυσσεται
ηγγεικεν
8. θεραπευεται,
|καθαριζεται,
< δαιμονια εκβαλλε|ται, νε-
κρους εγειρεται,
δωραιαν bis
|ελαβεται
δοται,|
9. κτησησθαι
10. * ραβδους| pro ραβδον
11. |εισελθηται
μειναται
εξελ|θηται
12. οικει|αν
ασπασασθαι
+ λεγοντες,| ειρηνη τω οικω
τουτω, post αυτην
13. οικεια
† ελθατω
* εφ pro προς
14. † αν pro εαν
* των λογων pro τους λογους
(corr sup man 2 — ους
— ους)
οικειας
|εκτιναξαται
15. ¶ † γυμορων
16. ¶ γινεσθαι
17. προσεχεται
* παραδωσωσιν pro παρα-
δωσουσι
— αυτων
18. αχθησεσθ(αι)|
19. ¶ * παραδωσουσιν pro παρα-
διδωσιν
με|ριμνησηται

- λαλησηται,|
 * λαλησηται, pro λαλησετε
20. εσται|
 21. * τεκνα, pro τεκνου
22. εσεσθαι
 — ουτος
23. ¶ φευγεται
 * ετεραν,| pro αλλην
 τελεσηται|
24. + αυτου, post διδασκα|λον
25. * επε|καλεσταν pro εκαλεσταν
 οικεια|κους
26. φοβηθηται
27. |σκοτεια
 ακουεται
 κηρυξαται
28. φοβηθηται¹
 * αποκτεννοντων pro απο-
 κτεινοντων
 αποκτιναι.|
- * φοβεισθαι pro φοβηθητε²
 + την ante ψυχην³
 + το ante σωμα²
31. * φοβεισθαι αυτους pro φο-
 βηθητε
 διαφερεται
33. + και ante οστις
 — δ' αν
 < καγω αυτον
34. νομεισηται
 βαλιν bis
36. οικειακοι
40. † αποστι|λοντα
41. † λημψεται, bis
- ακουεται
 βλε|πεται
5. + |και ante νεκροι
 7. † εξηλθα|τε
 8. † εξηλθατε ειδειν
9. * εξεληλυθατε pro εξηλθετε
 < προφητην ιδειν,|
11. ¶ † γε|νητοις
 * μιζον pro μειζων
 μεικροτερος|
 μιζω|
 < εστιν αυτου,|
12. ¶ 14. θελεται
16. ¶ * παιδιοις pro παιδαριοις
 < καθημενοις εν| αγοραις.
 † ετε|ροις
17. † ηυλησομε|
 ωρχησασθαι,
 * εκλαυσασθαι,| pro εκοψα-
 σθε
19. * εργων pro τεκνων
20. ¶ + o ις post ηρξατο
 ονιδιζειν
21. χοραζειν,
 βηθ' σαιδα|
 † σιδονι
22. † |σιδονει,
23. * μη pro η
 — του
 * |υψωθηση, pro υψωθεισα
 * καταβηση,| pro καταβιβα-
 σθηση
 † εμεινον
25. ¶ 26. < ευδοκεια εγενετο
27. † επιγιγνωσκει bis
 * βουλεται pro βουληται
28. ¶ 29. μαθεται
 |ειμει
 ταπινος
 ευρη|σεται
1. ¶ |κηρυσσιν
 2. * δια| pro δνο
 4. † ιωαννει

CAPUT XII

1. + ε| ante τοις σαββασιν
επινασαν
τιλλιν
- + τους ante σταχνας
3. ανεγνωται
† δαυειδ',
επινασεν
- αυτος
4. * ως pro πως
* ο pro ους
5. ανεγνωται
+ εν| ante τοις
6. † |μιζον
8. — και
10. * |χειραν pro ην την χειρα
* θεραπευσαι pro θεραπευειν
* κατηγορησουσιν| pro κα-
τηγορησωσιν
11. ενπεση
12. * ου pro ουν
13. |εκτινον
εξετινε|
- † απεκατεσταθη
14. ¶ — εξελθοντες
15. + δε| ους εθεραπευσεν επε-
πληξεν αυτοις| post
, παντας
18. † ηυδοκη|σεν
19. πλατιαις
20. + μη post ουⁱ
21. * επι pro εν
22. ¶ < κωφον και τυ|φλον
— και ante λαλιν
24. ¶ 25. ¶ |ιδως
οικεια
27. < κριται εσονται αυτοιυμων,|
28. < εν πνι θυ εγω
29. οικειανⁱ

- * αρπασαι, pro διαρπασαι
- * διαρπαση, pro διαρπασει
- 31. ¶ *|η δε του πνις βλασφημια
ουκ αφε| in ras man I
- 32. † εαν pro ανⁱ
- 33. ¶ *ποιησηται pro ποιησατεⁱ
- 34. αιχιδινων
δυνασθ(αι)|
λαλιν
† περισευματος
- 35. — της καρδιας
— τα ante αγαθα,
- 36. ¶ *αποδω|σωσιν pro αποδω-
σουσι
- 38. φαρι|σεων
σημιον
- 39. ¶ σημιον ter
- 40. τρις quater
+ και post εσται
- 41. ¶ νινευειται
πλιον
- 42. † σολομωνος bis
πλιον
- 45. γεινεται
- 46. ¶ |ιστηκεισαν
* εξω in ras man I
- 48. ¶ — τω ειποντι αυτω
* η pro και
— εισιν
- 49. εκτινας
- 50. † κα pro και²

CAPUT XIII

1. ¶ οικειας
2. — το ante |πλοιον
ενβαντα
εγειαλον ιστηκει,|
3. * σπειραι| pro σπειρειν
4. σπιρειν
5. εξα|νετιλεν

6. ανατιλαντος ελαλι
 8. * επεσαν pro επεσεν 36. |οικειαν
 10. ¶ 11. ¶ 14. — επ 37. ¶ σπιρω|
 προφητια 38. * εισι² in ras man I (εστι
 * ακουσητε pro ακουσετε prim scr)
 * βλεψηται pro βλεψετε
 15. * |επιστρεψουσιν pro επι-
 στρεψωσι
 * ιασομαι pro ιασωμαι
 16. ¶ 17. ειδειν 40. * καιεται pro κατακαιεται
 βλεπεται,
 ακουεται,
 18. ακουσαται 41. + |και ante αποστελει
 † σπειραντος
 19. * σπει|ρομενον pro εσπαρ-
 μενον
 σπαρι|
 20. + μου post λογον
 + και post |ευθυς
 22. ¶ + μου post λογον¹
 συνπνι|γει
 γεινεται|
 23. ¶ + μου post λογον
 καρποφορι
 24. ¶ †ομοιωθη
 σπειραν|τι
 26. — και²
 27. † εσπειρες
 — τα
 28. ¶ ante οι δε δουλοι 1. ¶ 2. εστι
 συνλεξωμεν
 29. εκριζωσηται 3. ¶ †ηρωιαδα
 30. † μεχρις 6. ¶ — της
 — τω ante καιρω
 συναγαγεται
 31. ¶ 32. μεικροτερον 7. < δου|ναι αυτη
 μιζον
 γεινεται
 πετινα
 33. ¶ 34. * ουδεν pro ουκ 8. + ειπεν, post |αυτης
 πινακει
 11. πι|νακει
 12. ¶ 14. ιδεν 12. ¶ 14. ιδεν
 * αυτοις, pro αυτους
 18. φερεται
 19. * του χορτου, pro τους χορ-
 τους
 † ηυλογη|σεν,

CAPUT XIV

21. — ωσει
|πεντακισχειλιοι
22. ¶ — ο ιησους
— αυτου
|ενβηναι
23. ειδιαν|
οψειας
24. * βασανιζομενον (βασα in
ras man 2)
25. * ονν pro δε
— ο ιησους
* την θαλασσαν, pro της
θαλασσης
27. θαρσειται
|ειμει
φοβισθαι,
28. ¶ < ελθειν προς σε|
30. + σφοδρα post ισχυρον
+ ελθει| post εφοβηθη
31. εκτινας
32. ενβαντων
34. * επι pro εις
+ εις ante γεννησαρετ'
35. † απεστιλον|
36. † διελωθησαν| pro διεσωθη-
σαν

CAPUT XV

1. ¶ γραμματις
2. * εσθιουσιν,| pro εσθιωσιν
3. ¶ παραβαινεται
4. ενετιλατο
+ σου| post μητερα¹
5. λεγεται|
† εαν pro αν
† αν pro εαν
† |τιμησει
8. * τοις χειλεσιν με τιμα man
2; om man 1, spatio
tamen relichto

10. ¶ ακουεται
συνιεται,
12. ¶ 13. φυτια
14. |αφεται
* εμ|πεσουνται,| pro πεσουν-
ται
15. ¶ 16. ¶ εσται,
17. νοειται,
18. * εξερχεται man 1, corr man
2 εξερχονται (ν sup)
18–19. — κακεινα κοινοι τον αν-
θρωπον. εκ γαρ της
καρδιας εξερχονται
19. < πορνιαι, μοιχιαι, φονοι,
κλοπαι,
22. * νιος |δανειδ', pro νιε δαβιδ
23. * εμ|προσθεν pro οπισθεν
24. ¶ 25. * προσεκυνησεν pro
προσεκυνει
26. ¶ 28. ¶ 29. ¶
30. < κωφους, χωλους| τυφλους,
κυλλους,
31. + και post |νυγεις,
32. ¶ — αυτου
σπλαγχνιζομε
* ημεραι τρις pro ημερας
τοεις (error edit Oxon)
* φαγειν| pro φαγωσι
νηστις
34. ¶ εχετ(αι)|
35. αναπεστ|
38. τετρακισχειλιοι
39. * ανεβη pro ενεβη
† μα|γδαλαν,

CAPUT XVI

1. σαδδουκεοι
σημιον
2. λεγεται
2–3. — πυρραζει γαρ ο ουρανος.

και πρωι, σημερον χειμων

3. πυραζει

— υποκριται

† γιγνωσκεται

σημια

+ δοκιμασαι, | post δυνασθαι

4. σημιον ter

6. ¶ σαδδουκεων,

8. — αυτοις

διαλογιζεσθαι

ελαβεται,

9. † ουτε pro ουδε

μνημονευεται

πεντακισχειλιων,

ελαβεται,

10. τετρακισχειλιων,

ελαβεται|

11. νοειται

σαδδουκεων, |

12. † αλλα|

|σαδδουκεων·|

13. ¶ * |εξελθων pro ελθων

κεσαριας|

< λεγουσιν με

14. — οι μεν

15. λεγεται

17. ¶ 19. † κλειδας pro κλεις

† αν pro εαν¹

20. ¶ διεστιλατο

21. δικνυειν

δι pro δει

22. ειλεως

23. φρονις

24. ¶ * εαυτον, (ε sup man 2)

ακολουθιτω

25. † |απολεσει² man 2 corr ex

απολεση man 1

27. † αποδωση pro αποδωσει

28. ¶ — των

* εστωτες pro εστικοτων

CAPUT XVII

3. † μωσης|

< συνλαλουντες μετ αυτου·|

4. — o ante πετρος

— ει

τρις

< και ηλια μιαν, και μωση
μια|

5. φωτινη

† |ηυδοκησα
ακουεται,|

6. † επεσαν|

7. εγερθηται
φοβεισθαι,

8. — αυτων

— τον

9. καταβενοντων

— αυτων

* εκ| pro απο
ενετιλατο

ειπηται

< αναστη εκ νεκρων|

10. — αυτον

γραμματις|

11. — ιησους

— αυτοις

— πρωτον

12. † αλλα

— εν

ουτως

14. ¶ * |αυτον pro αυτω²

15. — πολλακις²

17. ¶ φερεται

19. ¶ * διατι ημεις (ιη in ras man
I ; υμεις prim scr)

20. |εχηται

ερειται

ορι

μεταβηθει|

21. *νηστια·|*
 24. *† καφαρναουμ'*
 * *το διδραγμα pro τα δι-
 δραχμα bis*
 * *ουτε pro ου τελει*
 25. + *ο ις post εισηλθεν man I,
 tamen delent man I
 et 2*
οικειαν
 27. — *την*
 * *αναβαινοντα pro ανα-
 βαντα*
- CAPUT XVIII

1. *¶ μιζων*
 3. *στρα|φηται*
 * *γενεσθαι pro γενησθε
 εισελθηται*
 4. * *γαρ pro ουν*
 † *ταπιωω|σει pro ταπεινωση
 μιζων*
 * *εν τη βασιλ in ras man I
 (του ουρα prim scr)*
 5. * *τοιουτο pro τοιουτον*
 6. * *εις pro επι*
 7. < *εκεινω ουαι τω ανω|*
 8. — *εισελθειν*
 10. *¶ |οραται*
 καταφρονησηται
 12. *ουχει|*
 † *ενενηκονταεννεα*
 13. † *ενενηκονταεννεα*
 15. *¶ * αμαρτη pro αμαρτηση*
 * *ελεγξε pro ελεγξον*
 17. — *ο ante εθνικος*
 18. *¶ δησηται*
 λυσηται
 19. *¶ + δε post |παλιν*
 < *υμιν λεγω,*
 * *ο pro ου*

20. *τρις*
ειμει
 21. *¶ ποσακεις*
 † *αμαρτηση pro αμαρτησει
 ε|πτακεις·|*
 22. *¶* 23. *¶ συναρε*
 24. *συνε|ρειν*
οφιλετης|
 27. * *το να|νιον pro το δανειον*
 28. * *|ει τι pro μοι οτι
 οφιλεις,*
 30. *οφιλομενον,|*
 31. *¶ * εαυτων pro αυτων*
 32. *¶ οφιλην*
 επι pro έπει
 34. *οργεισθεις*
 † *μασα|νισταις pro βασα-
 νισταις*
οφιλο|μενον
 35. *ουτως*
|αφηται

CAPUT XIX

1. *¶ * ιον|δαιας (ιον in ras
 man I, γαλιλαιας prim
 scr)*
 3. — *οι*
 4. *a|νεγνωται*
 5. *καταλιψει|*
 + *αυτον post μρα*
 * *κολ|ληθησεται pro προσ-
 κολληθησεται*
γυναικει
 7. † *μωσης*
ενετι|λατο
 8. † *μω|νσης*
 < *επετρεψεν υμιν προς την
 σκληροκαρ|διαν υμων
 (υμιν sup man 2)
 ουτως,|*

9. * αυτον in ras man I (υμων
prim scr)
— ει
πορνια
— και¹
μοιχατε, bis
* |γαμων pro γαμησας
11. ¶ 12. οντως,|
χωριν
13. ¶ 14. + αυτοις post ειπεν
αφεται
κωλυεται
16. < ζωην εχω
18. ¶ ante ο δε το
— το
φονευσις,
μοιχευσις,
ψευδομαρτυρησις¹
19. αγα|πησις
21. τελιος
24. * εισελθει| δια τρυπηματος
ραφιδος, pro δια τρυπη-
ματος ραφιδος διελθειν
26. — εστι²
28. παλινγενεσια,
καθειση
† |καθησεσθαι pro καθισε-
σθε
- † ιστραηλ,
29. * οστις pro οσ
οικειας
† λημψεται
30. + εσονται post εσχατοι²
5. † ενατην|
7. υπαγεται
† λημψεσθαι,¹
8. |οιψειας
10. * πλισ| pro πλειονα
† λημψονται
12. * αυτους man I (αυτον prim
scr et sine ras corr)
13. ετερε
15. * ως θελω pro ο θελω
ειμει,
17. ¶ 19. |ενπεξαι
20. ¶ 21. ¶ + σου post ενω-
νυμω|
22. ¶ αιτισθαι,
δυνασθαι
† πιν pro πιεω
* η pro και
23. πιεσθ(αι)|
|βαπτισθησεσθαι,
καθεισαι
+ τουτο post εμον
25. + αυτοις, post ει|πεν
26. — δε
* εσται pro εστω
27. † αν| pro εαν
< πρωτος ειναι
* εσται pro εστω
30. † δανειδ,¹|
31. ¶ μιζον
† δανειδ,¹|
32. θελεται
33. † ανεωχθωσιν pro ανοιχθω-
σιν
34. σπλανχνισθεις

CAPUT XX

1. πρωει
2. απεστιλεν
3. — την
4. † και εκεινοις| pro κακεινοις
υπαγεται

CAPUT XXI

1. ¶ *ηλθε| pro ηλθον
† βηθ'σφαγη
ελεων|

- απεστιλεν
 2. πορευθηται
 εν|ρησεται
 αγαγεται
 3. ερειται,
 * απο|στελλει pro αποστελει
 5. * α pro ο ante βα|σιλευς
 6. ¶ 7. * ε|καθεισεν pro επε-
 καθισεν
 8. * αυτω| pro εαυτων
 — απο των δενδρων
 9. — οι³
 † δανειδ'
 10. πολεις
 12. — ο
 13. σπηλεον
 14. <χωλοι και τυφλοι|
 15. |ειδοντες
 † |δανειδ'.
 16. ¶ ante ο δε τις
 18. * υπαγων pro επαναγων
 |επινασεν,
 19. * αυτης pro αυτην
 * |επ αυτη, pro εν αυτη (εν
 prim scr man 1, corr
 επ man eadem, vel vice
 versa)
 21. ¶ εχηται
 δια|κριθηται,
 ποιη|σεται,
 * και pro καν
 ορι
 ειπηται,
 22. † εαν pro αν
 αιτη|σηται
 † |λημψεσθαι.
 23. ¶ *προσηλθε| pro προσ
 ηλθον
 24. ειπη|ται
 25. ερι
- επιστευσαται
 26. * ανθρωπου, pro ανθρωπων
 27. < νμιν| λεγω
 30. * ετερω| pro δευτερω
 * απεκριθεις (ει in ras man
 1 η prim scr)
 31. ¶ ante λεγει
 32. — ουκ man 1, add sup man 2
 * επιστευσατε (ε³ corr man
 1 ex ο)
 μετεμεληθηται|
 * τω pro του
 33. — τις
 34. ηγγεισεν
 |απεστιλεν
 35. εδιρα|
 απεκτιναν,
 36. απεστιλεν
 πλιονας
 37. απεστιλεν
 38. |αποκτινωμεν
 39. απεκτιναν,|
 41. ¶ *απολει| pro απολεσει
 † εκδωσεται| pro εκδοσεται
 * αποδωσωσιν| pro αποδω-
 σουσιν
 42. ανεγνωται|
 43. εθνι

CAPUT XXII

1. — παλιν
 2. † ομοιωθη
 3. απε|στιλεν
 4. απεστιλεν|
 + μον post σιτι|στα
 5. * ος pro ο bis
 6. — αυτον
 απεκτιναν,
 7. * και ακουσας pro ακουσας
 δε

- + εκεως post βασιλευς | εκαθεισαν
 * αργισθη (αργισ in ras γραμμα|τις
 man 1; νβρισθη prim 3. † εαν| pro αν
 scr) τηρειται
 ποιειται, bis
 9. πορευεσθαι 4. * δε pro γαρ
 ευρηται κεινησαι
 10. ¶ 12. ετερε 6. διπνοις|
 13. εκβαλεται 7. ραββει bis
 † κλαθμος| 8. κληθηται
 14. ολειγοι ραβ|βει,
 15. ¶ 17. < κηνσον δουναι < ο καθηγητης υμων,|
 18. * τας πονηριας pro την – ο χριστος
 πονηριαν εσται,
 πειραζεται
 19. επιδιξατε| 9. καλεσηται
 20. ικων pro εικων – τοις
 21. ¶ ante τοτε 10. κλη|θηται
 κεσα|ρος² κεσαρι – υμων
 22. † απηλθαν,| man 1, sup α² 11. μιζων
 scr o man 2 12. ταπινωθησεται,
 – τηλθεισει
 24. † μωυσης 13. + δε post |οναι (13 post 14
 † επι|γαμβρευση in Stephen, 1550)
 27. – και καταισθειεται
 28. αναστασι οι|κειας
 29. πλανα|σθαι † προφαει pro προφασει
 30. * γαμισκονται, pro εκγαμι- † λημψε|σθαι
 ζονται
 32. ειμει 14. – δε
 – ο θεος⁴ γραμματις
 37. – τη¹ – τη² κλιεται
 38. + η ante πρωτη εισερχεσθαι
 + |η ante μεγαλη αφιεται
 39. αγαπησις 15. ¶ |υποκρειται,
 42–45. † δανειδ' ter περιαγεται
 46. * ωρας pro ημερας ποι|ειται
 CAPUT XXIII
 1. – ο ante ις
 2. † μω|υσεως 16. ¶ |οφιλει,
 17. * τι pro τις |μιζων
 18. οφιλει,
 19. μιζον,

21. * κατοικη|σαντι pro κατοικουντι
23. ¶ γραμματις
αποδεκατονται
+ δε post ταυτα
25. γραμματις|
καθα|ριζεται
+ αδικειας, | post ακρασιας
27. γραμματις
παρομοιαζεται|
† κεκονιασμενοις,
ωρεοι,
28. ουτως
φαινεσθαι
εσται
29. γραμμα|τις
οικο|δομειται
κοσμειται
μημηια
30. λεγεται
31. μαρτυριται
εσται|
33. φυγηται
34. ¶ — και³
αποκτενιται
|σταυρωσεται,
μαστιγωσεται|
διωξεται
35. † εκχυννο|μενον
36. + οτι post υμιν
< παντα ταυτα|
37. αποκτιων|σα
* λιθοβολησασα pro λιθοβολουσα (ασ in ras
man 1 ; λιθοβολησουσα
prim scr)
|ποσακεις
- * αυτης pro εαυτης
39. ιδηται
ειπηται|

- САПУТ XXIV
1. ¶ 2. βλεπεται
— ωδε man 1, add sup man 2
— μη²
3. + αυτου post μαθηται
σημιον
4. βλεπεται|
5. ει|μει
6. |μελλησεται
θροεισθαι,
7. † επ pro επι¹
< λοι|μοι και λιμοι
σισμοι
8. <|ταυτα δε παντα
9. ¶ * παραδωσωσιν pro παραδωσουσιν
εσεσθαι
11. * αναστησονται pro εγερθησονται
* υμας, pro πολλους
13. — ουτος
14. — πασι
15. ¶ ιδηται
† εστος pro εστως
† αναγιγνωσκω|
17. * τα pro τι
οικειας
18. † κα pro και
20. |προσευχεσθαι
< νυμω| η φυγη
— εν
21. θλιψεις
* |ουδε pro ουδ' ου
23. πιστευσηται|
24. ση|μια
— μεγαλα man 1 ; ∴. sup
et in marg ∴. μεγαλα
man 2
26. |ταμιοις

- πιστευσηται,|
 29. ¶ 30. σημιον
 31. + τοτε| post και¹
 - φωνης
 32. ¶ μαθεται
 * ο (sup o aut littera aut
 spiritus asper eras)
 † εκφυει,
 † γιγνωσκεται|
 * ευθυς pro εγγυς (υθ in ras
 man 3, scr man 1 εγ-
 γυς?)
 33. ουτως
 ειδηται
 < ταυτα παντα,
 γινωσκεται|
 36. - της²
 38. * εκγαμισκο|τες, pro εκγα-
 μιζοντες
 39. + αν post εως|
 41. † μυλω, pro μυλων
 42. γρηγοριται|
 * ημερα, pro ωρα
 43. γινωσκεται,
 † ηα|σεν pro ειασε
 * τον οικον pro την οικιαν
 44. γινεσθαι
 δοκειται
 45. * οικειας pro θεραπειας
 - αυτοις
 48. ¶ 49. * τε pro δε
 * μεθυστω| pro μεθυοντων
 51. εστ(ai)|
 † κλαθμος
4. αγ|γιοις
 6. εξερχεσθαι
 9. * φρονιμοι (sup o² scr a
 man 2)
 * ου μη pro ουκ
 | πορευεσθαι
 αγορασαται
 10. αγορασε
 εκλισθη
 11. * ηλθον pro ερχονται
 13. γρηγορειται
 - εν η ο νιος του ανθρωπου
 ερχεται
 14. - γαρ
 16. † |ηργασατο pro ειργασατο
 19. * τινα pro πολυν
 | συνερει
 20. - ταλαντα²
 ει|δε
 22. ¶ - λαβων
 ειδε|
 23. ολειγα
 24. * οπον pro οθεν
 * ουκ εσκορπισας, pro ου
 διεσκορπισας
 25. ειδε
 26. ¶ ηδις
 + εγω ανος ανστηρος ειμει,
 post οτι|
 27. βαλιν
 * τα αργυ|ρια pro το αργυ-
 ριον
 + τω| ante τοκω
 29. - παντι
 † πε|ρισευθησεται,
 30. |αχριον
 * εκβαλετε pro εκβαλλετε
 † κλαθμος|
 32. < παντα| τα εθνη εμπροσθεν
 αυτου,

CAPUT XXV

1. ¶ * ωμοιωθη pro ομοιωθησε-
 ται
 2. - αι
 3. * αυτω| pro εαυτων¹

- † αφορισει| pro αφοριει
 35. |επινασα
 + |και ante εδιψησα
 συνηγαγεται
 36. |περιεβαλεται
 επε|σκεψασθαι
 † |ηλθατε
 37. ιδομεν
 πινωντα
 38–39. ιδομεν bis
 40. ¶ 41. ¶ * ενωνυμοις, pro
 ενωνυμων
 πορευ|εσθαι
 42. επινασα
 εποτισatai
 43. συνηγαγεται
 περιε|βαλεται
 επεσκεψασθαι
 44. – αυτω
 πινωντα
 46. * ει pro εις²
14. * |δεκα δυο pro δωδεκα
 15. |θελεται
 † και εγω pro κάγω
 * παρα|δω pro παραδωσω
 16. εζητι|
 17. ¶ < λεγοντες τω τι,
 – αυτω
 + απελθοντες post θελις|
 18. υπαγεται
 δινα
 * τα pro το ante πασχα
 19. * εποιησαν ουν pro και εποι-
 ησαν
 20. |οψειας
 + μαθητων, post δωδεκα
 22. ειμει
 23. ¶ * εκει|νος pro ουτος
 24. παραδιδοτε,|
 25. ¶ ειμει
 ραββει,|
 ¶ ante λεγει
 26. – και¹
 * ευχαρι|στησας pro ευλο-
 γησας

CAPUT XXVI

1. ¶ * τους pro τουτους
 2. < μεθημερας δυο| pro μετα
 δυο ημερας
 γεινεται,
 |παραδιδοτε
 3. * φα|ρισαιοι, pro γραμμα-
 τεις
 4. < δολω κρατησωσιν|
 αποκτινωσιν,|
 6. οι|κεια
 8. απωλια
 9. † |εδυνατο
 – το μυρον
 10. |παρεχεται
 γυναικει,
 † ηργασατο pro ειργασατο
 11. εχεται bis

27. – το
 |πιεται
 29. † γε|νηματος
 30. ελεων,|
 31. ¶ σκα|δαλισθησεσθαι
 35. ¶ απαρησομε:|
 ¶ ante ομοιως
 + δε ante και
 36. ¶ < ο τις μετ αυτων
 † γεδ' σημανι,|
 + αυτου post μαθηταις
 καθει|σατε
 * αν pro ου
 37. ζεβαιδεον
 λυπι|σθαι
 39. * προσελθων pro προελθων

40. ερχετε
|γρηγοριτε
προσευχεσθαι
* εισελ|θητε (λ in ras man
I; ρ prim scr)
42. — το ποτηριον
43. * |ευρεν pro ευρισκει
44. < προσηνξα|το παλιν
45. ¶ καθευδεται
— το
|αναπανεσθαι,
παραδιδοτε
46. εγειρεσθαι
|ηγγεικεν
47. μαχερων
48. σημιον
† εαν pro αν
49. * προσηλ|θεν pro προσελ-
θων
+ και post ἦ
ραββει
50. |ετερε
* ο pro ω
¶ ante τοτε
51. αφιλεν
52. ¶ * αυτοις pro αυτω
* αποθανουνται, pro απο-
λουνται
53. παραστησι
|πλιους
54. ουτωσ|
55. † εξηλ|θατε
56. ¶ ante τοτε
μαθητε
59. < |θανατωσουσιν αυτον, pro
αυτον θανατωσωσι
60. + τινες post |δυο
63. ¶ ante και αποκριθεις
+ του ζωντος, post θυ²|
64. οψεσθαι
65. † |διερηξεν
χριαν
ειδε
67. † εριπισαν pro ερραπισαν
68. πεσας
70. + αυτων post εμπροσθεν
71. |ιδεν
72. † μεταρορκου pro μεθ' ορκου
73. ¶ 74. * καταθεματιζει| pro
καταναθεματιζειν
75. φωνη|σε

CAPUT XXVII

1. |πρωειας
2. η|γεμονει|
3. ¶ 4. † δε (ε man I corr ex
i aut η partim scr)
† οψη,
6. * εστιν pro εξεστι
βαλιν
|επι pro επει
9. ¶ † ιηρεμιον
10. * εδωκα pro εδωκαν
11. ¶ — ο ηγεμων
12. κατηγορισθαι
13. ¶ 17. θε|λεται
19. ¶ απεστιλεν
20. επισα|
ετησωνται
21. ¶ θελεται
22. — αντω
24. ειμει|
οψεσθαι,
27. ¶ στρατιωτε
πρετωριον
σπιραν,
29. * |εθηκαν pro επεθηκαν
ενεπεζον|
31. ενεπεξαν
32. ηνγαρευσα|

33. * ο pro ος
* λεγομενον pro λεγομενος
35. ¶ - ινα πληρωθη ··· εβαλον
κληρον
39. κει|νουντες
< αυτων τας κεφαλας
40. καταβηθει
41. — δε και
εμπεζοντες
* φαρισαιω pro πρεσβυτε-
ρων
42. δυνατε
σωσε|
* πιστευσωμεν pro πιστευ-
σομεν
- * επ αυτω| pro αυτω
43. + του ante θυ
44. συ|σταυρωθεντες
† ανιδιζαν
* αυτο·| pro αυτω²
45. ¶ < εγενετο σκοτος
† ενατης,|
46. † ενατην
* εβοησεν pro ανεβοησεν
* μα pro λαμα
σαβα|χθανει,
† θεε¹ (ε² sup man 2)
ενκατελειπες,|
47. ¶ * στηκοτων pro εστωτων
49. ειδωμεν
* σωζων pro σωσων
50. <|κραξας παλιν
51. ¶ † απ pro απο
* εσχισθη, pro εσεισθη
52. μνημια
* ανεωχθη, pro ανεωχθη-
σαν
53. μνημιων
54. σισμον
55. — απο¹
- * διακονησαι man 1, corr
man 2 διακονουσαι
56. † ιωσηφ' pro ιωση
ζεβαιδεου,|
57. οψειας
αριμαθεας
58. * |προσελθω pro προσελ-
θων
- ¶ ante τοτε
60. μνημιω|
* ω pro ο
- * μεγα εν pro μεγαν
μνη|μιου
61. * |επι pro απεναντι
63. τρις
64. — νυκτος
65. ¶ πειλατος
εχεται
υπαγεται
ασφαλισασθαι

CAPUT XXVIII

1. * θεωρουσαι pro θεωρησαι
2. σισμος
* κατεβη pro καταβας
+ και post ουρανου|
4. * |ως pro ωσει
5. — δε
φοβεισθ(αι)
ζητιται|
6. ειδεται
7. οψεσθαι,
8. μνημιου
9. — ως δε επορευοντο απαγ-
γειλαι τοις μαθηταις
αυτου
- ¶ ante και ιδου
|χαιρεται,
10. φοβεισθαι,

- | | |
|--|--|
| υπαγεται
† κ(αι) εκει pro κάκει
11. † απηγγειλον
14. πισομεν
* πιοιησωμεν pro πιοιησομεν
15. ¶ - τα | † μεχρις
16. ¶ 20. ειμει
— αμην
Subscr εναγγελιον κατα μαθ-
θεον man i |
|--|--|

2. SECUNDUM IOANNEM

Quaternio θ , id est usque ad κραβαττον σου 5, 11, ab alia manu (α)
scripta est

Inscr εναγγελιον κατα ιωαννην man 2 aut α

CAPUT I

- | | |
|--|---|
| <p>1. ¶ + o ante $\bar{\theta}$s</p> <p>3–4. *εγενετο ουδε εν· ο γεγο-</p> <p> νεν εν αντω ζωη·</p> <p>4. – ην¹</p> <p>5. φενει </p> <p>6. ¶ *απο pro παρα</p> <p> + ην ante δινομα</p> <p>8. εκινος</p> <p>9. ¶ φωτιζι</p> <p>11. ειδιοι</p> <p>12. γενεσθε</p> <p>13. εματων</p> <p> * σαρκος· (σα in ras man c)</p> <p> † αλλα</p> <p>14. † πληρις pro πληρης</p> <p> αληθιας· </p> <p>15. ¶ μαρτυρι</p> <p> + υμιν post ειπον </p> <p> + ος post ερχομενος·</p> <p>16. ημις·</p> <p> + ζωην post παντες</p> <p>17. † μω υσεως</p> <p> + δε ante χαρις</p> <p> αληθια </p> <p>18. ¶ ουδις</p> <p> + ει μη post πωποτε·</p> <p> εκινος</p> <p> + ημιν· post εξηγησατο</p> <p>19. α πεστιλαν</p> <p> ιουδεοι·</p> | <p> ιερις</p> <p>λενειτας·</p> <p>* ερωτησουσιν pro ερωτη-</p> <p>σωσιν</p> <p>20. – και³</p> <p>< εγω ουκ ιμι</p> <p>21. + παλιν· post αυτον </p> <p> + συ ει· post ουν</p> <p> – ει συ</p> <p> λεγι·</p> <p> + τι ουν· post ειμει·</p> <p>22. † ειπαν</p> <p> λεγις</p> <p>23. + ευθιας ποιειτε τας τριβους</p> <p> αυτουν post κν·</p> <p> ¶ ante καθως</p> <p>24. ¶ φαρι σεων·</p> <p>25. † ειπαν</p> <p> βαπτιζις·</p> <p> ι pro ει</p> <p> † ουδε pro ουτε bis</p> <p>26. ¶ υμις</p> <p>27. – αυτος εστιν</p> <p> – ος εμπροσθεν μου γεγο-</p> <p> νεν</p> <p> < ουκ ιμι εγω</p> <p>28. ¶ *βηθανια pro βηθαβαρα</p> <p> + ο ante ιωαννης</p> <p>29. βλεπι</p> <p> – ο ιωαννης</p> <p> – προς αυτον</p> <p> λεγι·</p> |
|--|---|

- * ερων τας αμαρτιας pro
αιρων την αμαρτιαν
30. ¶ *υπερ pro περι
+ υμιν | οτι post ειπον
ει|προσθεν
31. ηδιν
— τω ante υδατι
- * βαπτιζω | pro βαπτιζων
32. τεθεαμε
καταβενον
- * ως | pro ωσει
- * μενον pro εμεινεν
33. ηδιν
βαπτιζιν
εκινος
ειδης
κα|ταβενον.
- * αυτω pro αυτον²
† ουτος | (ν sup man δ)
34. † εορακα·
35. † |παλι pro παλιν
ιστηκι
36. λεγι·
ειδε
- + ο ερων τας αμαρτιας του
κοσμου | post θν·
37. † |κηκουσταν pro και ηκου-
σαν
< οι δυο αυτου
38. |στραφις
λεγι
39. ζη|τιται,
† ειπαν
ραββει·
λε|γετε
- * μεθερμηνεομενον· pro ερ-
μηνεομενον
- μενις·
40. λεγι
ερχετθαι|
- * οψεσθαι· pro ιδετε
+ ουν post ηλθαν
- † ειδαν|
μενι·
εμιναν
εκινην·
— δε
41. + δε post |ην
σειμωνος|
42. ευρισκι
λεγι
— ο²
43. + και post ιν,
— δε
* ιωαννου· pro ιωνα
ερμηνευετε
44. — ο ιησους
εξελθιν
† γαλιδεαν | pro γαλιλαιαν
ευρισκι
λεγι
+ ο ις post αυτω|
ακολουθι
45. — ο
46. ευρισκι
λεγι
† μωσης
— νιον
* τω | pro του
ναζαρεθ·
47. † ναζαρεθ,
δυνα|τε
λεγι
48. + δε post ειδεν
λεγι
ειδε
49. |λεγι
† γι|γυωσκις·
— ο ante ις
φωνησε|

50. + αυτω post απε|κριθη
— και λεγει αυτω
< βλευσ ει pro ει ο βασιλευς
51. + οτι post σοι|
— σε
< τουτων μιζω
† οψη·
52. λεγι
— απ' αρτι
|οψεσθαι
αναβενοντας|
καταβενοντας.
- CAPUT II
1. γ̄ pro τριτη
* |εγινετο
γαλιλεας·|
εκι·
2. + εκι post τ̄ς
3. |λεγι
4. + και ante λεγι
* συ pro σοι
ηκι
5. |λεγι
† |εαν pro αν
6. εκι|
|υδριε λιθινε
< κατα τον καθαρισμον των
ιουδεων κιμεναι.
β̄ pro δυο
τρις.
7. + και ante λε|γι
8. λεγι
* οι δε| pro και³
9. ηδι
ηδισαν
|φωνι
10. λεγι
— τοτε
11. ση|μιων
- γαλιλεας,|
μαθητε|
12. — εις καπερναουμ
— αυτου¹
< |και οι μαθητε αυτου ante
και η μηρ
— εκει
13. ιουδεων.
14. |κε pro και³
* κολλυβιστας| pro κερμα-
τιστας
15. + ως post ποιησας
† εχ pro εκ¹
* |τα κερματα· pro το κερμα
* ανε|τρεψεν· pro ανεστρεψε
16. < πωλουσιν τας πε|ριστερας
+ και post εντευ|θεν.
* μη (inter μ et η est deleta
littera o?)
ενποριου·
17. * και εμνησ|θησαν pro εμ-
νησθησαν δε
+ οτι post εστιν.
* καταφαγετε pro κατεφαγε
μαι· pro με
18. ιουδεοι
† ειπαν
ση|μιον
δικνυεις
19. ¶ — ο ante τ̄ς
λυσαται|
ημερει|
20. † ειπαν
ιουδεοι|
μ̄ και |F pro τεσσαρακοντα
και εξ
< ο ναος ουτος οικοδομηθη·
ημερει
* γυρις| pro εγερεις

21. * αυτος pro εκεινος
 22. * η|νεστη pro ηγερθη
 — οι μαθηται
 * |αυτω pro αυτου
 — αυτοις
 23. + τοις ante ιεροσολυμοις
 σημια
 24. * ante εαντο| deleta est lit-
 tera o
 γινωσκιν
 25. χριαν,
 † |εγιγνωσκεν
- CAPUT III
12. επιγια
 πισ|τενται.
 * πιστευσηται. pro πιστευ-
 σετε
13. + εστιν| os post ουδις
 * ανεβη pro αναβεβηκεν
 — ο ων εν τω ουρανω
14. † |μωσης
 ουτω
 < δι υψωθηνε
 |ανου· pro ανθρωπου
15. * εν αυτω| pro εις αυτον
 — μη αποληται, αλλ'
 * ζωην (ζων man a η corr
 ex ν, add ν sup man b)
16. ουτως
 — αυτου
 † |αλλα
17. α|πεστιλεν
 — αυτον^x
18. — δε
19. < αυτων πονη|ρα
20. |μιση
 ερχετε
 < αυτον τα εργα|
21. ¶ αληθιαν
 ερχετε
 * εισιν pro εστιν
 ιργασμενα ·|
22. ¶ †εις (ι sup man b)
 ιουδεαν
 † κακι| pro και εκει
23. + ο ante ιωαννης
 ενων' pro αινων
 ενγυς
 σαλιμ'.
25. ¶ * ιουδεον pro ιουδαιων
26. † ηλθαν
 † ειπαν
 ραββει

1. ¶ φαρισεων
 ιου|δεων.
 2. * αυτον pro τον ιησουν
 ραββει
 † ελοιλεθας pro εληλυθας
 ουδις|
 < δυνατε τα σημια ταυτα
3. ¶ — ο ante τις
 δυνατε
 ειδιν
4. λεγι|
 — ο ante νικοδημος.
 δυνατε bis
 γεννηθηνε bis
 εισελθιν
5. ¶ — ο ante τις
 δυνατε
 εισελθιν
 βασιλιαν|
7. δι pro δει
 γεννη|θηνε
8. θελι πνι|
9. δυνατε|
10. — ο ante τις
 † γιγνωσκις.
 11. † εορακαμεν

- ειδε
βαπτιζι
ερχοντε
27. δυνατε
ανος| pro ανθρωπος
λαμβανιν
28. |νησ
μαρτυριται.
ιμι pro ειμι¹
— εγω
εκινου.
29. νυμ· φιος
χαιρι.
30. |εκινον
δι
31. † ανοθεν
— εκ της γης εστι, και
32. — και¹
μαρτυρι|
ουδις
λαμ|βανι.
34. απεστιλεν
— ο θεος²
35. χιρι
36. εχι
απιθων
† ουχ οφετε
μενι
- * |ou pro o
6. εκι
† οδη|ποριας pro οδοιποριας
+ δε post ωρα
* ως pro ωσει
7. + και ante ερ|χαιται
σαμαριας
αντλη|σε
λεγι
8. μαθητε
απεληλυθισαν|
9. |λεγι
σαμαριτις|
ειουδεος pro ιουδαιος
† πιν| pro πιειν
ετις pro αιτεις
< γυναικος σαμαριτιδος ου-
σης ·|
συνχρωνται.
ιουδεοι
σαμαρι|ταις ·
10. ηδις
† πιν· pro πιειν
* αυτον (scr αυταον man α
sed α² del man α aut β)
11. λεγι
< το φρεαρ εστιν· βαθυ και
ουτε| αντλημα εχις.
* και ποθεν pro ποθεν ουν
* εστιν| pro εχεις²
12. † μιζον pro μειζων
+ το ζων· post φρεαρ
13. — ο ante τις
διψησι
14. + δε post δ' αν
+ εγω ante δωσω
15. λεγι
ερχωμε
αντλιν.
16. λεγι

CAPUT IV

1. ¶ φα|ρισεοι.
πλιονας
βαπτιζι
— η
3. |ιουδεαν
|γαλιλεαν.
4. εδι
σαμαριας.
5. ερχετε
σαμαριας.

17. ¶ |λεγι
— o ante ἵς
18. ἐ pro πεντε
εχισ|
19. ¶ |λεγι
20. < τω ορι τουτω
υμις
< προσκυνιν δει·|
21. ¶ λεγι
< γυναι, post μοι
* πιστευε pro πιστευσον
ερχετε
ορι
προσκυνησεται
22. υμις|
προσκυνιται
† pro ουκ scr οοκ man α,
corr ουκ man β (ο² del et
ν suprascr)
οιδαται.
ημις
ιουδεων
23. † αλλα
ερχετε
αληθια.
ζη|τι
† προσκυνουτας
+ εν πνι| post αυτον
24. * os pro ο θεος
αληθια
δι
προσκυνιν
25. λεγι|
ερ[χ]εται|
† (χριστος) χι, id est χρ
prim scr corr χις man α
εκινος
* αναγ|γελλι pro αναγγελει
* απαντα· pro παντα
26. λεγι
27. * εθαυμαζο| pro εθαυμασαν
* λαλει· pro ελαλει
ουδις
+ γε post μεντοι|
ζητις·
λαλις
28. λεγι
29. ειδετε
— μοι
31. * και εν pro εν δε
+ αυ|τον post μαθηται
ραββει
32. φαγιν
υμις
οιδαται.
33. φαγιν·
34. λεγι
* ποιησω pro ποιω
τελιωσω
35. ¶ υμις
λεγεται
¶ ante επαρατε
θεασασθαι|
36. — και¹
λαμβανι
|συναγι
* ζων pro ζωην
— και³
σπιρων
χερη
37. — ο²
σπιρων
38. απεστιλα
θεριζιν·
— ο
υμις bis
|κε[κ]οπιακαται·
εισεληγλυ|θαται·
39. εκινης
σαμαριτων|

40. σαμαριται·
 † ηρωτουν
 μινε pro μειναι
 εμινεν
 εκι
 β pro δνο
41. πλιους
42. — οτι¹
 — αληθως
 — ο χριστος
43. β pro δνο
 εκιθεν
 — και απηλθεν
 γαλιλεα|
44. — ο ante ισ
 εχι·
45. γαλιλεαν·
 γαλιλεοι·
 † εορακοτες·
 * οσα pro α
 + τοις ante ιεροσολυμοις·
 — αυτοι
46. — ο ιησους
 γαλιλεας
 ησθενι
 † καφαρναονμ|
47. * ηκεν pro ηκει
 ιογ|δεας
 ·γαλιλεαν·
 — αυτον²
 ιασητε
 |αποθησκιν·
48. — ο ante ισ
 σημια
 ειδη|τε·
 πιστευσηται·
49. λεγι
 |αποθανιν
50. λεγι
 — και¹
51. καταβε|νοντος·
 < υπηντησαν αυτα οι δουλοι
 αυ|του·
 απηγγιλαν
 * |αυτου pro σου
52. < την ωραν πα|ρ αυτων·
 * ειπον| ουν pro και ειπον
 — αυτω
 † εχθες pro χθες
 ζ pro εβδομην
53. εκινη|
54. ¶ + δε post τουτο
 β pro δευτερον
 < εποιησεν σημιον
 ιουδεας
 γαλιλεαν·

CAPUT V

1. ιουδεων·
2. * τη ε|πιλεγομενη
 † βηθσαιδα· pro βηθεσδα
 ē pro πεντε
3. ¶ κατεκιτο
 — πολυ
4. * εκδεχομενοι pro εκδεχομε-
 νων
 — αγγελος γαρ ··· κατειχετο
 νοσηματι
5. εκι
 * μ κ(αι) η pro τριακοντα-
 οκτω
 + αυτον· post ασθενια
6. ειδω|
 κατακιμενον·
 εχι· λεγι
 θελις
7. ¶ ante κε
 * βαλη pro βαλλη
 * οσω pro ω
 ερχομε

- καταβενι· |
8. ¶ λεγι
εγιρε
† |κραβαττον
περιπατι· |
9. ¶ — ευθεως
† κραβαττον
|περιεπατι,|
¶ ante ην δε
εκινη
10. ¶ ιουδεοι
+ και| post εστιν.
* αριν pro αραι
+ σου| post κραβαττον
11. ¶ *ο δε απεκρινατο pro απε-
κριθη
† ποισας| pro ποιησας
† υγιην.
εκινος
- 11-12. — κραββατον σου και πε-
ριπατει. ηρωτησαν ουν
..... αρον τον
12. † |κραβαττον
13. ει|αθεις
14. ειδε
15. + δε post απηλθεν
+ και ειπεν| αυτοις post ιου-
δαιοις
υ|γειη,
16. < οι ιουδαι|οι τον ίν
— και εζητουν αυτον αποκτει-
ναι
+ τω ante σαβ|βατω,
17. — ιησους
* απεκριθη pro απεκρινατο
18. < αποκτειναι οι ιουδαιοι,
19. ¶ *|απεκριθη pro απεκρινατο
† |αμην^ι (ν sup man 3)
< αφ εαυτου ποιειν
— τι
- * ο pro α
20. δικυνσιν
† δειξη
θαυμαζηται,|
21. < τους νεκρους εγειρει ο πηρο|
ουτως
23. τιμωσει²
τειμα
24. < ουκ ερχεται εις κρισιν,
25. * ακουσωσιν pro ακουσονται
* |ζησουσιν, pro ζησονται
26. * ως pro ωσπερ
< και τω υιω ζωην| εδωκεν
27. — και²
28. θαυμαζεται
μυημι|οις
* ακουσωσιν pro ακουσονται
29. * εξελευσονται pro εκπορευ-
σονται
- * |και οι pro οι δε
30. — πατρος
32. μαρτυρι
34. σωθηται,
35. < προς ωραν αγαλ|λιαθηναι
36. * μειζων pro μειζω
* δεδωκεν pro εδωκε
τελιωσω.
- εγω²
- * μαρτυρουσιν pro μαρτυρει
37. * εκεινος pro αυτος
< πω|ποτε ακηκοατε,
— αυτου²
38. εχεται|
< |εν υμιν μενοντα,
απεστι|λεν
πιστευ|εται,
39. ερευναται
δοκειται
- * αυται pro εκειναι
40. θε|λεται

42. εχηται,
† αλλα
εχεται
43. ¶ λαμβανεται
† λημψεσθαι,
44. δυνασθαι
— θεου
ζητειται,
45. δοκειται
† μων|σης
ηλπεικατε.
46. επι|στενεται¹
† μωνσει,
επιστενεται²
47. πι|στενεται,
* |πιστενσηται:| pro πιστεν-
σετε

CAPUT VI

1. ¶ 2. * ηκολουθει δε pro
και ηκολουθει
* |θεωρουντες pro οτι εωρων
— αυτου
σημια
3. * ουν pro δε
— o ante τις
4. ¶ 5. <τους οφθαλμους
ο τις,
— τον
* αγορασωμεν pro αγορα-
σομεν
7. + o ante φιλιππος
— αυτων
9. — εν
* os pro o
10. ¶ ποιησαται
αναπεσιν,
† ανεπεσαν
— οι
* ως pro ωσει

- πεντακισχειλιοι,|
11. * ουν pro δε¹
— τοις μαθηταις, οι δε μαθη-
ται
12. συναγαγεται
† |περισενσαντα
13. * επεριστενσαν pro επερισ-
σενσε
14. ειδοντες
ση|μιον,
— ο ιησους
— οτι
15. ¶ — αυτον²
— παλιν
16. οψεια
— οι μαθηται αυτου
17. ενβα|τες
† καφαρναουμ'
* ουπω pro ουκ
18. † διηγειρετο| (ε² corr man i
sine ras ex i)
19. κε η Λ| pro εικοσιπεντε
η τριακοντα
|γεινομενον
20. ειμει
φοβει|σθαι,
21. * αυτον βαλιν pro λαβειν
αυτον
<εγενετο το πλοι|ον
22. † ιδον pro ιδων
— εκεινο εις ο ενεβησαν οι
μαθηται αυτον
* πλοιον pro πλοιαριον²
23. * |πλοια pro πλοιαρια
+ της ante τιβεριαδος
— εγγυς του τοπου
24. — και¹
* πλοιαρια pro πλοια
† καφαρναουμ
25. † ειπαν

- ραββει
26. ειδεται
σημια
εφα|γεται
εχορτασθηται|
27. εργαζεσθαι
εσφρα|γεισεν
28. * αυτω, pro προς αυτον
* ποιη|σωμεν pro ποιουμεν
29. ¶ — o ante τις
πιστευσηται
30. — συ
σημιον
31. * δεδωκεν pro εδωκεν
32. † μωσης
* ε|δωκεν pro δεδωκεν
αληθεινον·|
35. — δε
ειμει|
πιναση,
† διψησει
36. † αλλα
εωρακαται
+ μοι, post |πιστευεται
38. * απο pro εκ
* ποιη|σω pro ποιω
39. — πατρος
* αυτον τη εσχατη pro αυτο
εν τη εσχατη
40. * γαρ pro δε
* προς μον, pro πεμψαντος με
41. ¶ ειμει
42. — και την μητερα
* νυν pro ουν
— ουτος
43. ¶ |απεκρειθη
γογγυζεται
44. ουδις|
+ προς| με post αυτον^r
† καγω pro και εγω
- + εν post αυτον²
45. — τον ante θυ
— ουν
46. < εορακε τις
* αυτος pro ουτος
εορακεν
47. ¶ — εις εμε
48. ειμει
49. < |εν τη ερημω το μαννα
51. ειμει
* ζη|σει pro ζησεται
— δε
— ην εγω δωσω
53. — μη ταν 1, add sup man 4
φαγη|ται
|πιηται
εχεται
54. † καγω pro και εγω
55. * αληθης pro αληθως bis
ποσεις,
56. πεινων
+ post το αιμα iterum scr
|εχει ζωην αιωνιον, καγω ανα-
στη|σω αυτον τη εσχατη
ημερα, η γαρ σαξ| μου
αληθης εστιν βρωσις, και το
αιμα μ(ου)| αληθης εστιν
ποσις, ο τρωγων μου| την
σαρκα και πινων μου το
αιμα|
57. |απεστιλεν
58. — υμων το μαννα
< τον αρτον τουτον
* ζηση| pro ζησεται
59. † καφαρνα|ουμ,
60. — εστιν
< ο λογος ουτος,
61. ιδως
62. * ειδη|ται pro θεωρητε
63. * λελαληκα pro λαλω

64. † αλλα
 65. — οτι
 — μου
 66. < των μα|θητων αυτου απηλ-
 θον
 67. ¶ θελεται
 68. — ουν
 69. * |αγιος pro χριστος ο ινιος
 — του ζωντος
 70. ¶ 71. * ισκαριωτου| pro
 ισκαριωτην
 † εμελλει
 < παραδιδοναι αυ|τον
- CAPUT VII
1. ¶ < μετα ταντα περιεπατει
 ο τις
 * ειχεν εξουσιαν pro ηθελεν
 αποκτιναι,|
 2. ¶ 3. * και ειπον pro ειπον
 ουν
 μεταβηθει|
 * θεωρησουσιν pro θεωρη-
 σωσι
 4. * αυτο pro αυτος
 5. * |επιστευσαν pro επιστευον
 6. ¶ — ουν
 * ουδεπω| pro ουπω
 7. μισιν
 μεισει
 8. ανα|βηται
 — ταυτην^ι
 < ο εμος καιρος pro ο καιρος
 ο εμος
 9. ¶ * αυτος pro αυτοις
 10. < εις την εορτην, ante τοτε|
 12. < πολυς post ην
 14. * μεσης| ουσης, pro με-
 σουσης
 15. — και
- + ουν post εθαυμαζον
 16. + ουν post |απεκριθη
 17. — θελη
 * ποιη pro ποιειν
 18. αδικεια
 19. † μωνσης
 ζητειται
 α|ποκτιναι,
 20. — και ειπε
 ζητη
 αποκτιναι.|
 21. ¶ θαυμαζεται|
 22. † μωνσης
 † μων|σεως
 περιτεμνεται
 23. † |μωνσεως,
 24. κρινεται
 * κρινεται,| pro κρινατε
 25. αποκτιναι,
 26. ειδε
 — αληθω²
 27. † γιγνωσκει
 28. ¶ — ο ante τις
 — και¹
 ειμει,
 αληθει|νος
 29. — δε
 ει|μει
 απεστιλεν,|
 30. * τας χειρας, pro την χειρα
 31. * εκ του ου| οχλου πολλοι
 pro πολλοι δε εκ του
 οχλου
 — οτι
 * μη pro μητι
 — τουτων
 32. απεστιλαν
 < οι αρχιερεις και οι φα|ρι-
 σαιοι
 33. ¶ — αυτοις

- < χρονον μικρον
ειμει
34. ζητησεται
εν|ρησεται,
ειμει
δυνασθαι
35. ¶ διδασκιν
36. < ο λογος ουτος
ζητησεται
ευρησεται|
ειμει
δυνασθαι|
37. ¶ – τη μεγαλη
ιστη|κει
* ει pro εαν
πεινετω,
38. * ελαμ|βανον pro εμελλον
λαμβανειν
* πιστευσαντες pro πιστευ-
ουτες
– o ante $\bar{\iota}\varsigma$
40. – πολλοι
< |εκ του οχλου ουν
* των| λογων αυτου pro τον
λογον
41. + οτι| post ελεγον¹
* οι pro αλλοι²
42. |ουχει
< ερχεται ο $\bar{\chi}\varsigma$,|
43. < εγενετο εν τω οχλω
45. † αυ|αυτοις pro αυτοις
ηγαγεται|
46. + αυτοις post απεκριθησαν
< ελαλησεν ουτως
– ως ουτος ο ανθρωπος
47. πεπλανησθαι,
48. – εκ¹
49. † αλλα
* επαρατοι pro επικαταρατοι
50. ¶ – νυκτος
+ το προτερον post |αυτον
51. * πρωτον παρ αυτου pro παρ
αυτου προτερον
52. απεκριθησαν
† ειπαν|
+ τας γραφας post |εραυνη-
σον
ειδε
* εγειρεται·| pro ευγγερται
53-VIII, 11. — και επορευθη……
μηκετι αμαρτανε
- CAPUT VIII
12. ¶ < αυτοις ελαλησεν ο $\bar{\iota}\varsigma$
* και ειπεν| pro λεγων man
i, sed > sup και et in
marg λεγων scr man 2
ειμει
† περιπατηση
14. ¶ < η μαρτυρια μου| αληθης
εστιν,
15. κρεινεται,
κρεινω
16. – και¹
κρισεις
* αληθεινη pro αληθης
ειμει,
18. ειμει
μαρτυρι
19. ηδειται¹|
< αν ηδειται²
20. – o ιησους
21. – o ιησους
ζητησεται
αποθανεισθαι,
δυνασθαι
22. δυνασθαι
23. * ελεγεν pro ειπεν
εσται, pro εστε bis
ειμει bis

- < τουτον του κοσμου bis
24. — οτι¹
αποθανεισθαι bis
πιστευσηται
ειμει|
25. ¶ * |ειπον pro ελεγον
— και¹
26. * ειπειν pro λαλειν
† αλλα
* λαλω| pro λεγω
28. — αυτοις
|υψωσηται
γνω|σεσθαι
ειμει
εδειδαξεν|
- ο πατηρ μου
29. — ο πατηρ
30. ¶ 31. * μενηται pro μεινητε
|εσται,
32. γνωσεσθαι
33. ¶ * προς αυτον pro αυτω
— οτι
γενησεσθαι,|
34. ¶ 35. οικεια
— ο υιος μενει εις τον αιωνα
36. — ο υιος
εσεσθαι,|
37. εσται
ζητειται
αποκτιναι,
38. * |α εγω pro εγω ο
* απο του πρς ταυτα pro
παρα τω πατρι μου
— ουν
* α ηκουσατε pro ο εωρακατε
* του πρς| pro τω πατρι
— νμων
|ποιειται.
39. ειπον pro ειπειν (error edit
Oxon)
- αν
40. ζητει|ται
αποκτιναι
41. ποιειται
† |ειπαν
- ουν
πορνιας
† γεγε|νημεθα,
42. ¶ — ουν
+ ουκ post εμαν|του
† αλλα
α|πεστιλεν,
43. γινωσκεται
δυνασθαι|
44. + του ante πρς¹
εσται,
|επιθυμειας
θελεται|
† ουκ pro ουχ
45. ¶ πι|στενεται
46. — δε
* δι|ατι (δια in marg, τι in
ras man 3)
- νμεις
πιστενεται
47. ακουεται
εσται,
48. — ουν
† ειπαν
σαμαριτης
49. ατιμαζεται
51. < τον εμον λογον pro τον
λογον τον εμον
52. — ουν
* γενησηται pro γενεσεται
53. — πατρος ημων
— σν²
54. ¶ * δοξασω pro δοξαζω
— μου²
λεγεται

- * ημων pro υμων
 55. † καν| pro και εαν
 * νμιν pro υμων
 † αλλα
 56. ειδη
 57. ¶ † εωρακες,
 58. |ειμει,
 59. — δε
 — διελθων δια μεσου αυτων.
 και παρηγεν ουτως

CAPUT IX

2. ραβ|βει
 3. — o ante τις,
 4. * ημας pro εμε
 δι
 * ημας pro με
 * ως pro εως
 5. ειμει
 6. χαμε|
 † του² (o man 4)
 7. νειψε pro νψαι
 8. * προσετης pro τυφλος
 προσετων,|
 9. — οτι¹
 * ελε|γον ουχι αλλα pro δε,
 οτι
 ειμει>|
 10. † ηνεωχθησαν
 11. — και ειπεν¹
 — την κολυμβηθραν
 * τον pro τον ante σιλωαμ'
 * ουν pro δε
 12. * και ειπαν pro ειπον ουν
 14. * εν η ημερα pro οτε
 † ηνεωξεν
 15. <μου| επι τους οφθαλμους
 16. <ουκ εστιν ουτος παρα θυ
 ο| ανος
 + δε post |αλλοι

- < σημια τοιαυτα
 17. + ουν post λεγουσιν|
 † ηνεωξεν pro ηνοιξε
 18. < ην τυφλος
 19. — λεγοντες
 λεγεται
 < βλεπει αρτι,
 20. — αυτοις
 † ειπαν,
 21. * η τις in ras man I (τις
 prim scr)
 † ηνεωξεν pro ηνοιξεν
 < ηλικειαν εχει αυτος
 — αυτον ερωτησατε αυτος
 * εαυτου| pro αυτου²
 22. * συνεθειντο pro συνετεθειντο
 † αν pro εαν
 23. † ειπον (corr ειπαν man 4)
 ηλικειαν
 * ε|περωτησατε, pro ερωτη-
 σατε
 24. < τον| ανθρωπον εκ δευτερου
 † ειπαν
 < ουτος ο ανος
 25. — και ειπεν
 26. * ουν pro δε
 — παλιν
 † |ηνεωξεν pro ηνοιξε
 27. θελεται bis
 28. * και ελοιδορησαν pro ελοι-
 δορησαν ουν
 † ειπαν,
 < μαθητης ει
 † μωσεως
 29. † μωσει
 30. < τουτω γαρ
 † ηνεωξεν pro ανεωξε
 31. † αλλα
 32. † ηνε|ωξεν pro ηνοιξε
 34. † ειπαν

- † εξεβαλαν
 35. + δε post ηκουσεν
 - εξω
 - αυτω
 * ανον| pro θεου
 36. - απεκριθη εκεινος
 - ειπε
 + εφη post εστιν
 37. - δε
 † εορακας
 38-39. - ο δε εφη ··· ειπεν ο
 ιησους
 40. - και¹
 < μετ αυτου οντες
 † ειπαν
 41. |ειχεται
 λεγεται|
 * αι αμαρτιαι pro η ουν
 αμαρτια
 * |μενουσιν, pro μενει
- CAPUT X
2. * εκεινος εστιν ο ποιμην pro
 ποιμην εστι
 3. * φωνει pro καλει
 4. - και¹
 * παντα| pro προβατα¹
 7. - παλιν
 ειμει
 8. < ηλθον προ| εμον
 9. ειμει
 † αν pro εαν
 - και εισελευσεται
 10. † περι|σον
 11. ειμει
 12. - δε
 * εστιν| pro εισι
 - τα προβατα³
 13. - ο δε μισθωτος φευγει, οτι
 μισθωτος εστι
14. ¶ ειμει
 * γινωσκουσιν με τα| εμα,
 pro γινωσκομαι υπο των
 εμων
 15. γεινωσκει
 * διδωμι pro τιθημι
 16. * εκ sup tamen man I
 < |δει με
 * |ακουσωσιν, pro ακουσονσι
 * γενησονται pro γενησεται
 17. τιθημει
 * αυτην| (η in ras man I, a
 prim scr)
 18. ερει
 τιθημει
 + και post εμαντον,
 * παρα (παρ in ras, a² sup
 tamen man I, απο prim
 scr)
 19. - ουν
 20. ¶ |ακουεται.
 21. * ελεγον δε αλλοι pro αλλοι
 ελεγον
 * ανοιξαι,| pro ανοιγειν
 22. ¶ * τοτε pro δε
 ενκενια
 - και
 23. † σαλομωντος,|
 24. ερεις,
 25. πιστευεται,
 - τω
 + αυτα| post μον,
 + τα εργα post ταυτα
 * μαρτυρησει pro μαρτυρει
 26. † |αλλα
 πιστευεται,
 * οτι ουκ pro ου γαρ
 εσται|
 - καθως ειπον υμιν
 27. * α|κουουσιν, pro ακουει

28. < διδωμει αυτοις | ζωην αιω-
νιον,
29. * ο pro ος
< παντων μει | ζων
30. + μού (scr et del man 1)
post ο πηρ
31. — ουν
— οι ιουδαιοι
32. ¶ — καλα
+ ουν post ποιον
— αντων
λιθαζεται
33. — λεγοντες
34. — ο ante τις
+ οτι post νμω |
εσται,
35. απεστιλεν
λεγεται
— του ante θυ
ειμει, |
36. πιστεν | εται
38. * πιστενεται pro πιστενητε
* πιστενεται, | pro πιστεν-
σατε
* αναγνωτε pro ινα γνωτε
* γινωσκεται pro πιστεν-
σητε
* τω πρι, pro αυτω
39. < αν | τον παλιν
40. * εμειν pro εμεινεν
41. < | εποιησεν σημιον
* ουδε εν, pro ουδεν
— ιωαννης
42. * πολ | λοι ουν επιστενσαν pro
και επιστενσαν πολλοι
< εις αυτον εκει |
- ειδε
4. ασθενια |
† αλλα
7. * γωμεν pro αγωμεν man 1,
corr αγωμεν man 3
(aut 2)
8. ραββει
9. — ο ante τις
< ω | ραι εισιν
— τουτον man 1, add ∴ sup
et in marg τουτον man
2
10. | προσκοπτι
— το
12. * αυτω οι μα | θηται, pro οι
μαθηται αυτου
14. — ουν
* λεγει pro ειπεν
† παρησια
15. πιστεν | σηται
† αλλα
16. συνμαθηταις |
17. < εν τω | μνημιω εχοντα,
18. — ως man 1, add sup man 2
19. * πολλοι δε pro και πολλοι
* την μαρ | θαν και την μαρι-
αν, pro τας περι μαρθαν
και μαριαν
— αντων
20. — ο ante τις
* εκαθητο, pro εκαθεζετο
21. < ουκ αν α | πεθανεν ο αδελφος
μου, pro ο αδελφος μου
ουκ αν ετεθνηκει
22. † εαν pro αν
* αιτησης pro αιτηση
23. ¶ 24. † αναστησεται (ε
man 1 corr sine ras
ex i)
25. ¶ ειμει

CAPUT XI

1. ¶ 2. αλιψασα
3. | απεστιλαν

26. — εις εμε
 28. * τουτο pro ταυτα
 + οτι post ειπουσα
 29. + δε| post εκεινη
 * ηγερθη pro εγειρεται
 * ηρχετο| pro ερχεται
 30. + ετι post ην
 — η ante μαρθα,|
 31. οικεια
 * |δοξαντες pro λεγοντες
 μνημιον|
 32. — ην
 + δε post ιδουσα
 * |αυτου προς τους ποδας pro
 εις τους ποδας αυτου
 < μου απεθανεν
 33. ιδεν
 — αυτη man 1, add sup
 man 2
 34. ειδε,
 36. ειδε
 37. † εδυνατο
 38. * ενβριμων pro εμβριμω-
 μενος
 μνημιον,
 σπηλεον|
 39. * τετελευτηκοτος pro τεθυη-
 κοτος
 τεταρτεος
 40. † οψη
 41. — ον ην ο τεθυηκως κειμε-
 νος
 42. ηδιν
 απε|στιλας,
 43. * εκραξεν, pro εκρανγασε
 44. κιριαις,|
 οψεις
 < ο τις αυτοις
 λυσαται
 αφεται
45. — ο ιησους
 47. < ποι|ει σημεια
 48. ουτωσ|
 * |την πολιν pro τον τοπον
 49. — ων
 50. * λογιζεσθαι pro διαλογι-
 ζεσθε
 51. * αρχων pro αρχιερευς
 † ημελλεν
 * αποθυησκειν τις pro ο ιη-
 σους αποθυησκειν
 53. ¶* εβουλευσατο pro συνε-
 βουλευσαντο
 αποκτινωσιν
 54. * |ο ουν τις pro ιησους ουν
 † ε|φρεμ
 † και εκει pro κακει
 * εμει|νεν pro διετριβε
 — αυτου
 57. — και^τ
 * εντολας pro εντολην

CAPUT XII

1. — ο τεθυηκως
 + ο τις, post νεκρων
 2. |διπνον
 + αυτω, post διηκονει|
 3. ηλιψε|
 οικεια
 — εκ
 4. * δε ιουδας ο ισκαριω|της
 εις των μαθητων αυτου pro
 ουν εις εκ των μαθητων αυ-
 του ιουδας σιμωνος ισκαριω-
 της
 6. † γλωσσοκομιον
 * εχον pro ειχε και
 7. + ιωα post αυτην
 * τηρη|ση pro τετηρηκεν
 8. εχεται bis

9. * ο οχλος ο πο|λυς pro οχλος πολυς εκ
— εκ νεκρων
10. αποκτινωσιν,
12. — o ante *τις*
13. * εκρανγαζον pro εκραζον
+ και post *κυ*,
14. εκαθεισεν
15. * θυγατηρ pro θυγατερ
16. — δε
— τοτε
17. |εμαρτυρι
|μνημιου
18. — o ante οχλος
* ηκουσαν pro ηκουσε
σημιον,|
19. |θεωρειται
ωφελειται
|ειδε
20. < ελληνες τινες
* ανα|βαντων pro αναβαινοντων
21. + τω ante φιλιππω
† βηδσαιδα
22. + o ante φιλιππος²
23. * αποκρινεται pro απεκρινατο
25. * |απολλυει pro απολεσει
< φυ|λαξει αυτην εις ζωην
αιωνιον,|
26. < τις διακονη
< εγω ειμει
— και³
28. ¶ ante ηλθεν
29. * δε pro ουν
* εστηκως pro εστως
+ δε post |αλλοι
30. ¶ — o ante *τις*
< η φω|νη αυτη
31. κρισεις
- τουτον¹
34. + ουν post |απεκριθη
< λεγεις συ
35. * εν υμιν pro μεθ υμων
περιπατε|ται
* ως pro εως
εχεται
* λαβη, pro καταλαβη
36. * ως pro εως
ε|χεται
πιστευεται
γενησθαι,|
37. ση|μια
40. * επηρωσεν pro πεπωρωκεν
ειδωσιν
* επιστρε|ψωσιν pro επιστραφωσι
* ιασομαι pro ιασωμαι
41. * επει pro οτε
42. — και εκ
— πολλοι των αρχοντων
43. * υπερ pro ηπερ
44. < εκραξεν δε ο *τις* pro ιησους
δε εκραξε
† |αλλα
46. ¶ 47. + μη post μον
* μηδε φυλαξη,| pro και μη
πιστευη
† αλλα
48. — τη ante ε|σχατη
49. < εντολην μοι
* δεδωκεν pro εδωκε
50. < εγω λαλω
|ουτως

CAPUT XIII

1. * ηλθεν pro εληλυθεν
2. δι|πνου
* γεινομενου
* ινα πα|ραδω αυτον ιδα σει-

- μωνος ισκαριωτη| pro
ιουδα σιμωνος ισκαριω-
του ινα αυτον παραδω
3. — o ιησους
* εδωκειν pro δεδωκεν
4. |διπνου
5. εκμασσιν
6. νιπτις|
7. * σοι pro συ
* τι,| pro αρτι
8. < μον| τους ποδας
— o ante τις,
9. < πετρος σειμων,
10. * ουκ εχει χριαν ει μη pro
ον χριαν εχει η
εσται pro εστε
11. † παραδιδουντα|
+ οτι post ειπεν
ουχει
εσται,|
12. ¶ * εαντου pro αυτου
* και| ανεπεσεν pro αναπε-
σων
|γινωσκεται
13. φωνειται
λεγεται
ειμει
14. ενειψα
οφειλεται
15. υποδιγμα
ποιηται,
16. † μει|ζον pro μειζων²
17. εσται
ποιηται
18. † |αλλα
* επηρκει| pro επηρεν
19. πιστευσηται
ειμει,|
20. † |αν pro εαν
21. ¶ παραδωσι
23. + εκ post εις
— αυτου
25. * ουν pro δε
26. — o ante τις,
* |δωσω ενβαψας το ψωμιον,
pro βαψας το ψωμιον
επιδωσω
εν|βαψας pro εμβαψας
27. ¶ ante λεγει ουν
28. — δε
29. επι pro επει
† γλωσσοκομιον
— o ante ιουδας,
30. < εξηλ|θεν ευθυς, pro ευθεως
εξηλθεν
31. + ουν post οτε
32. — ει ο θεος εδοξασθη εν αυτω
— και ευθυς δοξασει αυτον
33. μεικρον
ειμει,|
ζητησεται
* ειρηκα pro ειπον
— οτι
— εγω
δυνα|σθαι
34. κενην
αγαπαται²
35. εσται
εχηται
36. < ακολουθησεις δε υστερο|
— μοι²
37. + νυν post σοι
* αρτι υπερ| σου την ψυχην
μου pro αρτι; την ψυ-
χην μου υπερ σου
38. * |αποκρινεται pro απεκριθη
— αυτω
† φωνηση
* συ με| απαρνηση pro
απαρνηση με

CAPUT XIV

1. πιστευται bis
2. οικεια
— αν
+ οτι post υμιν¹
3. — και²
† παραλημψομαι
< | εγω ειμει
4. — εγω
— και²
— οιδατε²
5. — και
6. ειμει
7. * εγνωκε|ται pro εγνωκειτε¹
* γνωσεσθαι, pro εγνωκειτε²
— αν
† γιγνωσκεται
8. διξου
9. * τοσουτω χρονω pro τοσου-
των χρονον
ειμει
— και²
10. < ποιει τα εργα αυτος|
11. πιστευται bis
+ γε post ει δε μη
— μοι²
12. — μου
13. αι|τησηται
14. ¶ + με post αιτησηται
15. αγαπαται
17. † γιγνωσκει,|
— αυτο²
— δε
γινωσκεται
* αυτον pro αυτο³
* εστιν, pro εσται
19. θεωρειται
ζησεσθαι,
20. — εν¹

| γνωσεσθαι

22. + και post | κε
< μελλεις ημιν|
23. — ο ante τις
* ποιησομεθα,| pro ποιησο-
μεν
24. ακουεται
25. ¶ post υμιν μενω| amissa
sunt duo folia ad verba
| εαν δε πορευθω, XVI, 7

CAPUT XVI

10. — μον
θεωριται
11. κεκριτε¹|
12. δυ|νασθαι
13. — δε
* εν τη αληθεια παση, pro
εις πασαν την αληθειαν
* ακουστει pro αν ακουση
14. † | λημψεται
15. * λαμβανει pro ληψεται
16. * ουκετι| pro ου
θεωριται
οψεσθαι
— οτι εγω υπαγω προς τον
πατερα
17. † ειπαν
* ουκετι| pro ου
θεωριται
οψεσθαι
— οτι
18. < τι εστιν τουτο|
— ο λεγει
19. † | εγνοι pro εγνω
— ουν
— ο ante τις
* ημελλον pro ηθελον
ζητι|ται
θεωρειται

- οψεσθαι
 20. κλαυσεται
 θρηνησεται
 λυπη|θησεσθαι,
 22. < νν μεν λυπην
 * εξεται man 1 pro εχετε
 (sup ξ scr χ man 2)
 * αφερει pro αιρει
 23. — εν^ι
 ερωτησεται|
 — οσα
 αιτησηται
 24. * |αιτησασθαι pro αιτειτε
 † λημψεσθαι,
 * πεπληρωμενη ην,| pro η
 πεπληρωμενη
 25. — αλλ'^ι
 * απαγγελω pro αναγγελω
 26. < αιτησασθαι εν| τω ονοματι
 μου, pro εν τω ονοματι
 μου αιτησεσθε
 28. — εξηλθον παρα του πατρος
 αφιημει
 29. — αυτου
 ειδε
 + |εν ante παρρησια
 31. — o ante $\bar{\epsilon}$
 πιστενεται|
 32. — νν
 |σκορπισθηται
 αφηται,
 ειμει|
 33. εχηται,
 * |εχεται, pro εξετε
 θαρσειται
- σου²
 2. * |δως αυτω pro δωση αυτοις
 3. * γι|νωσκουσιν pro γινω-
 σκωσι
 — σε
 αληθεινον|
 * απεστιλεν pro απεστειλας
 4. + σου post εργον|
 * τελιωσας pro ετελειωσα
 * εδωκας pro δεδωκας
 6. * εδωκας pro δεδωκας bis
 * σου pro σοι
 * τετηρηκαν,| pro τετηρη-
 κασι
 7. * εγνωκα pro εγνωκαν
 * εισιν, pro εστιν
 8. * εδωκας pro δεδωκας
 * εδωκα pro δεδωκα
 * αυτο pro αυτοι
 — και εγνωσαν
 |απεστιλας,
 9. * εδωκας pro δεδωκας
 11. ειμει
 * ω pro ους
 * εδωκας pro δεδωκας
 12. — εν τω κοσμω
 * ω pro ους
 * εδωκας pro δεδωκας
 + και post μοι,
 13. * εαυτοις,| pro αυτοις
 14. * εδωκα pro δεδωκα
 εμεισησεν
 ιμει
 16. < |ουκ ειμει εκ του κοσμου,
 17. — σου
 + η ante αληθεια
 18. απεστιλας
 |απεστιλα
 19. — εγω
 < |ωσιν και αυτοι

CAPUT XVII

1. * λελαληκεν pro ελαλησεν
 * επαρας pro επηρε
 — και² — και³

20. <μονων ε|ρωτω, pro ερωτω
μονον
* υπερ pro περι²
21. * πηρ| pro πατερ
— έν²
* πιστευη| pro πιστευση
απεστιλας,
22. † καιω pro και εγω
+ μου post δο|ξαν
* εδωκας pro δεδωκας (δεδω-
κας prim scr man 1,
sed δι del man 1 et 2)
— εσμεν
23. τετελιωμενοι
— ινα²
απεστιλας,|
* καμε pro εμε
24. * ο pro ους
|ειμει
† και εκεινοι pro κακεινοι
* θεωρουσιν man 1, corr
θεωρωσιν man 2
* |δεδωκας pro εδωκας
25. <εγνων σε
απεστιλας,
26. † και ε|γω pro καγω
7. ζητειται,
8. ¶ — o ante ις
ειμει,|
ζητειται
αφεται
10. επε|σεν
* ωταριον pro ωτιον
11. — σου
12. χειλιαρχος
13. * ηγαγο| pro απηγαγον
— αυτον
14. συνβουλευσας
συμφερι
* απο|θανειν pro απολεσθαι
15. — ο¹
< γνωστος ην
16. ιστηκει
ος pro ον (error edit
Oxon)
- * τω pro τη
* εισηγεγκε| pro εισηγαγε
17. + αυτω post ουν
ειμει,
18. ιστηκεισαν
εθερμε|νοντο,
+ και post δε
< πετρος μετ αυτων| pro μετ
αυτων ο πετρος
θερμενομενος,|
20. — τη ante συναγωγη
* |παντες pro παντοτε
21. * ε|ρωτας, pro επερωτας
* ερωτησον pro επερωτησον
ειδε
22. < παρε|στηκως των υπερετων,
23. * ο δε ις ειπεν| αυτω pro
απεκριθη αυτω ο ιησους
* ειπον pro ελαλησα
24. + ουν post απεστιλεν
25. θερμενομενος,|

CAPUT XVIII

1. ¶ * |του κεδρου pro των
κεδρων
* εισ|εληλυθεν pro εισηλθεν
2. πολλακεις
3. ¶ 4. ¶ * δε pro ουν
ιδως
5. |ειμει,
6. — οτι
ειμει
† απηλ|θαν
- † επεσαν
χαμε,|

- ειμει, |
 27. — o
 † ευθυς
 28. πρετωριον bis
 * πρωει, pro πρωια
 * αλλα pro αλλ' ινα
 29. < προς αυτους ο πειλατος |
 + εξω ante και
 * φησιν, pro ειπε
 φε|ρεται
 30. * κακον ποιων pro κακοποιος
 * πα|ραδεωκειμεν pro παρε-
 δωκαμεν
 31. πειλατος,
 λαβεται |
 κρεινατε,
 — αυτον²
 απο|κτιναι
 32. < πληρωθη ο λο|γος του τη
 33. ¶ < παλιν εις το πρετωριδ|
 πειλατος
 34. * και απεκρινατο pro απε-
 κριθη αυτω
 < ειπον σοι |
 35. πειλατος
 * μη pro μητι
 |ειμει,
 36. ¶ — o ante τη
 < ην εκ του | κοσμου τουτου
 < οι εμοι ηγωνιζοντο αν |
 37. πει|λατος
 — o ante τη
 |ειμει
 — εγω²
 † γεγενημαι
 38. πειλατος
 39. * απολυω υμιν pro υμιν απο-
 λυσω¹
 |βουλεσθαι
 + ινα post ουν
- < απολυσω υμιν | pro υμιν
 απολυσω²
 40. — παντες
 † βαραββαν in ras man I;
 (prim scr βαρραβαν)
- CAPUT XIX
1. * λαβων pro ελαβεν
 πειλατος
 — και
 3. + |και ηρχοντο προς αυτον
 ante και ελεγον
 * εδιδο|σαν pro εδιδουν
 4. — παλιν
 < ο πειλατος εξω
 ειδε
 |γνωται
 * αιτιαν εν αυτω ουχ pro
 εν αυτω ουδεμιαν αι-
 τιαν
 5. ¶ * ιδου pro ιδε
 6. ¶ ιδον
 πειλατος
 λαβεται
 < υμεις | αυτον
 σταυρωσαται,
 ουχι |
 7. ¶ — αυτω
 — ημων
 οφιλει |
 < ινιον του θη εαντο|
 8. πειλατος
 9. πρετωριον
 και| και pro και² (scr et
 del man I)
 10. ¶ πειλατος
 11. + αυτω post |απεκριθη
 < |κατ εμοι ουδεμιαν
 < δεδομενο| σοι
 μιζονα

12. <ο πειλατος εζητι αυτον
απο|λυσαι,
* εκρανγαζον| pro εκραζον
<ποιων εαυτον pro αυτον
ποιων
13. πειλατος
* τω| λογων τουτων pro του-
τον τον λογον
<τον την εξω|
εκαθεισεν
14. * ην ως pro δε ωσει
* ελε|γειν pro λεγει
ειδε
15. * ελεγον pro εκρανγασαν
¶ ante λεγει αυτοις
πειλατος
βασειλεα,²
16. * |οι δε παραλαβοντες pro
παρελαβον δε
— και
17. + εαυτω post βασταζων
— αυτου
* ο pro ος
19. πειλατος
20. * |τοτε pro τουτον
< ανεγνωσαν πολ|λοι
— ελληνιστι
+ εβραειστι,| post ρωμαει-
στι,
21. πειλατω
ειμει
22. ¶ πειλατος
23. χειτωνα|
χειτων
† αραφος
24. † |ειπαν
— εαυτοις
25. — του ιησουν
26. — παρεστωτα
— αυτου
27. * ειδε pro ιδου
ιδως
— ηδη
τελιωθη|
28. — ουν
— οι δε πλησαντες
+ ουν μεστον του post σπογι-
γον
— και
30. — ο ante της
κλεινας
* παραδεδωκεν pro παρε-
δωκε
31. < επι παρασκευη ην ante
ι|να μη
— η ante |ημερα
32. † συνσταυρωθεντος
33. |επει pro επι
ιδουν
< η|δη αυτον
34. † |αλλα
< εξηλθεν| ευθυς
35. αληθεινη
† και εκεινος pro κακεινος
+ και post ινα
πιστευ|σηται,
38. ¶ — ο ante ιωσηφ
† αριμα|θιας
πειλατος,
* ηλθον| pro ηλθεν
* ηραν pro ηρε
* αυτον, pro το σωμα του
ιησου²
39. * εχων ελιγμα pro φερων
μιγμα
† ζυνηρ|νης
40. * ην pro εστι
41. μνημιον|
* ην τε|θειμενος, pro ετεθη
42. μνημιον

CAPUT XX

1. † μαριαμ'
- πρωι
- * επι pro εις
|μνημιον,
- † και pro και
- + απο της θυρας post ηρμε-
νου
μνημιον,
2. μνημιον
3. μνημιον|
4. * επι pro εις
μνημιον|
5. † μεντοις pro μεντοι
6. + και o post ουν
μνημιον
8. μνημιον,
9. ηδισαν
11. ιστηκει
- * |τω μνημιω pro το μνη-
μειον¹
< εξω κλαιουσα,
|μνημιον²
13. * τεθεικασιν| pro εθηκαν
14. — και¹
* ειδεν pro θεωρει
— o ante τις
15. ¶ — o ante τις
— ει
* εβασταξιας pro εβαστα-
σας
< εθηκας αυτο|
< αρω αυτον|
16. ¶ † μαριαμ',
+ εβραιστι post αυτω
17. ¶ — μον² — μον³
|αναβενω
18. * αναγγελ|λουσα pro απαγ-
γελλουσα

- * εωρακα| pro εωρακε
οψειας
19. * |μιας pro υη μια των
κε|κλισμενων
— συνηγμενοι
20. * ταυτα pro τοντο
< αυτοις, post πλευραν|
— αυτου
21. < αυτοις post παλιν
— o ιησους
22. < αυτοις και λεγει
λαβε|ται
24. ¶ 25. † εορακαμεν
< μον τον δακτυλον
< μον| την χειραν, pro την
χειρα μον
26. † μετα pro μεθ'
— αυτου
— o ante τις
κεκλισμενω|
27. ειδε|
28. ¶ — και¹
— o¹
29. * |ειπεν δε pro λεγει
† εορακας
— θωμα
* ειδοτες| pro ιδοντες
30. σημια
* πεποιηκεν pro εποιησεν
31. πιστευση|ται
— o ante τις
< o χις εστιν
εχηται|

CAPUT XXI

1. ¶ < |ο τις παλιν
2. ζεβεδεου,
3. ¶ * ενεβησαν pro ανεβησαν
— ευθυς
* ουδε ε·| pro ουδεν

4. —ο ιησους εις . . . ιησους
εστι
5. * |και λεγει pro λεγει ουν
—ο ιησους
—τι
εχεται,
6. * |λεγει pro ο δε ειπεν
βαλεται
|ευρησεται,
* οι δε εβαλον pro εβαλον
ουν
<ισχυσαν ελκυσαι
8. * πλοιω pro πλοιαριω
† αλλα
† |πηχεων pro πηχων
9. * ανεβησαν pro απεβησαν
10. ¶ ενεγκαται
επιασαται
11. * |ενεβη pro ανεβη
+ ουν ante σιμων
* εις την γην pro επι της γης
< |μεγαλων ιχθυων
12. ¶ * αρισταται| pro αριστη-
σατε
13. —ουν ο
14. —ο ιησους
—αυτου
15. ¶ * ιωαννου pro ιωνα
+ παντων post |πλειον
16. < |παλιν λεγει αυτω
* |ιωαννου pro ιωνα
17. * ιω|αννου pro ιωνα
* αγαπας pro φιλεις
* λεγει pro ειπεν²
< παν|τα συ
† γιγνωσκεις
—ο ιησους
† προβατα man 1, προβατια
man 2 (ι sup)
18. * αλλοι pro αλλος
* ζωσουσιν, pro ζωσει
* α|ποισουσιν σε pro οισει
+ συ post οπον²
19. * ελεγεν pro ειπε
20. —δε
—ακολουθουντα
διπνω
+ αυτω post ειπεν
21. * ειπεν pro λεγει
22. < |μοι ακολουθει,|
23. < ουτος ο λογος
* |ουκ ειπεν δε pro και ουκ
ειπεν
24. + και post ο²
< αυτον| η μαρτυρια εστιν,
— αμην
- Subscr κατα ιωαννην man 1.

2. SECUNDUM LUCAM

Inscr εναγγελιον κατα λουκαν man 2

CAPUT I

- | | |
|--|--|
| <p>1. ¶ — εν</p> <p>2. † αυθοπται</p> <p>3. ανωθε</p> <p>4. ασφαλια:> </p> <p>5. ¶ — του</p> <p>† αβιλ', pro αβια</p> <p>* γυνη αυτω pro η γυνη
αυτου</p> <p>* αυτη pro αυτης</p> <p>6. * πασαις (αις in ras man I ;
duo litt prim scr)</p> <p>7. * ην ε λισαβετ pro η ελισα-
βετ ην</p> <p>8. ¶ 9. ιερατιας,</p> <p>10. <ην του λαου</p> <p>11. ¶ 13. ¶ 14. * γενεσει
pro γεννησει</p> <p>15. σικαιρα</p> <p>* εν κοιλια pro εκ κοιλιας</p> <p>17. † ηλια, pro ηλιου
απιθεις</p> <p>18. ¶ ειμει </p> <p>19. ¶ ειμει</p> <p>20. * αχρις pro αχρι ης
* πλησθησον pro πληρω
θησονται</p> <p>21. ¶ <εν τω νωα αυτου, </p> <p>23. ¶ λιτουργιας</p> <p>25. ουτως</p> <p>—ο ante κς</p> <p>† εφειδεν pro επειδεν</p> <p>—το</p> | <p>26. ¶ * απο pro υπο</p> <p>27. * εμνηστευμενην pro μεμνη-
στευμενην</p> <p>ανδρει,
† δανειδ',</p> <p>28. ¶ — ο αγγελος</p> <p>— ευλογημενη συ εν γυναιξιν</p> <p>29. ¶ — ιδουσα</p> <p>< επι τω λογω διεταραχθη
— αυτου</p> <p>31. † συνλημψη</p> <p>32. * αυτος pro ουτος</p> <p>† δωση pro δωσει</p> <p>† δανειδ'</p> <p>34. ¶ * ε στι pro εσται
επι pro επει</p> <p>† γιγνωσκω, </p> <p>35. ¶ δυ ναμεις</p> <p>* διοτι pro διο</p> <p>36. ¶ † συνγενεις pro συγγενης
* συνειληφεν pro συνειλη-
φυια</p> <p>* γηρει pro γηρα</p> <p>37. * του θυ pro τω θεω</p> <p>38. ¶ 39. ¶ οριην</p> <p>41. ¶ εσκειρτησεν</p> <p>42. * κρανυη pro φωνη</p> <p>¶ ante ευλογημενη</p> <p>43. — μου</p> <p>45. * η καρδια pro μακαρια
τελιωσεις</p> <p>46. ¶ 48. ταπιωσιν</p> <p>49. * μεγαλα pro μεγαλεια</p> <p>50. * και γενε ας pro γενεων</p> |
|--|--|

52. ταπινους|
 53. πινωντας
 εξαπεστιλεν
 56. * ως pro ωσει
 τρις,
 57. ¶ 59. ¶ <ημερα τη ογδοη,|
 pro ογδοη ημερα
 60. ¶ αποκριθισα
 61. † ειπαν
 * εκ της συγγενιας pro εν
 τη συγγενεια
 63. ¶ 64. ¶ 65. ¶ —και²
 |ορινη
 + και post ιουδαιας,
 66. ¶ * |ταις καρδιαις pro τη
 καρδια
 + γαρ| post και²
 67. ¶ † επροφητευσεν
 68. — κυριος
 * του λαου| pro τω λαω
 69. — τω
 † δανειδ'
 — του
 70. — των²
 < αυτου προφητων,
 74. — των
 — ημων
 75. * πασαις ταις ημε|ραις pro
 πασας τας ημερας
 — της ζωης
 76. + δε post συ
 * ενωπιο| pro προ προσωπου
 77. — του ante δουναι
 * αυτου, pro αυτων
 78. * επισκεψε|ται pro επεσκε-
 ψατο
 79. σκοτι
 80. ¶ εκρατεου|το

CAPUT II

1. ¶ + |του ante απογραφεσθαι
 2. ¶ * κυρινου,| pro κυρηνιου
 3. * εαυτου pro ιδιαν
 4. ¶ † δανειδ' bis
 5. * απογραφεσθαι pro απο-
 γραψασθαι
 * εμνηστευμενη pro μεμνη-
 στευμενη
 — γυναικι
 νεκυω·|
 6. ¶ 7. — τον πρωτοτοκον
 — τη ante φατνη·
 8. ¶ 9. — ιδου
 + σφοδρα| post μεγαν
 10. ¶ φοβεισθαι·|
 11. < κς χς
 † δανειδ'
 12. σημιον·
 ευρησεται
 + και post εσπαρ|γανωμενον
 — τη ante φατνη·|
 13. εξεφιης
 14. * ευδοκειας·| pro ευδοκια
 15. ¶ — και οι ανθρωποι
 * ελαλου| pro ειπον
 16. ¶ * ευρον pro ανευρον
 17. * ε|γνωρισαν pro διεγνω-
 ρισαν
 19. ¶ συνβαλλουσα
 20. * υπεστρεψαν pro επεστρε-
 ψαν
 ιδον
 21. ¶ |περιτεμιν
 * αυτον, pro το παιδιον
 † συνλημφθηναι
 22. † μω|υσεως
 24. + τω ante νομω
 † νοσσους pro νεοσσους

25. ¶ <ανθρωπος ην
 <ην αγιον
26. ιδιν
 * ειδη| pro η ιδη
 — τον ante |χν
27. * εισαγειν pro εισαγαγειν
 ειθεισμενον
28. ανκαλας
 — αυτου
 † ηυλογησεν
33. * ο πατηρ αυ|του pro ιωσηφ
 — αυτου¹
34. † ηυλογησεν
35. — δε
36. ¶ <μετα ἄ|δρος ετη
 ζ pro επτα
37. + ην post |και¹
 πδ pro ογδοηκοντατεσ-
 σαρων
 — απο
 + τε post νηστιαις
38. — αυτη¹
 * θω pro κυριω
 — εν
39. ¶ * παντα pro απαντα
 * επεστρεψαν pro υπεστρε-
 ψαν
 — την ante πολιν
 * εαυτων pro αυτων
40. ¶ — πνευματι
 * σοφια, pro σοφιας
41. ¶ †καθ pro κατ²
42. * δεκα δνο, pro δωδεκα
 * ανα|βαινοντων pro ανα-
 βαντων
 — εις ιεροσολυμα
43. τελιωσαντων
 * εγνω|σαν οι γονεις αυτου·
 pro εγνω ιωσηφ και η
 μητηρ αυτου
44. < ειναι εν τη συνοδια·
 * συγγενευσιν pro συγ-
 γενεσι
 — εν³
45. — αυτον¹
 * αναζητουντες pro ζητουντες
46. ¶ †μετα pro μεθ¹
 τρις
47. — οι ακουοντες αυτου
48. ειδο|τες
 ¶ ante και²
 < ειπεν ante προς αυτον
 † οδυνουμε|νοι
49. ¶ * ζητειτε| pro εζητειτε
 * οιδατε pro ηδειτε
 — μου
 < με ειναι,
 51. ¶. ¶ ante και⁴
 * ετηρει pro διετηρει
 — ταυτα
52. ¶ + ο ante ις
 + τη ante σοφια

CAPUT III

1. ¶ ετι
 τιβαιριου
 πειλατου
 * ιουδαιας·| pro ιτουραιας
 — και³
2. * επι| αρχιερεως pro επ' αρ-
 χιερεων
 ¶ ante |εγενετο
 — του
3. — την
4. — λεγοντος
 ποιειται
5. ταπινωθησεται,|
 σκολεια
7. ¶ — φυγειν
 — οργης

8. * καρπον αξιον pro καρπους
αξιους
αρξησθαι
|εγειρε
10. ¶ * επηρωτησαν pro επηρω-
των
* ποιησωμεν, pro ποιησομεν
11. * |ειπεν pro λεγει
χειτωνας|
12. † ειπαν
* |ποιησωμεν, pro ποιησομεν
13. πρασσεται,|
14. < τι ποιησωμεν κ(αι) ημεις·|
pro και ημεις τι ποιησο-
μεν;
δια|σεισηται
συκοφαντησηται
αρκεισθαι
15. ¶ 16. ¶ < λεγων πασιν ο
ιωαννης| pro ο ιωαννης
απασι λεγων
ειμει|
εικανος
17. σειτον|
18. ¶ |ευγγελειζετο
19. ¶ < των πονηρων ων εποι-
ησεν pro ων εποιησε
πονηρων
21. ¶ * παν|τα pro απαντα
22. ειδι
* ως pro ωσει
¶ ante και φωνην
— λεγουσαν
23. — o ante τις
< αρ|χομενος ωσει ετων Ἀ
pro ωσει ετων τριακοντα
αρχομενος
< νιος ως| ενομειζετο
- 23-38. — του ηλι, του ματθατ
……του αδαμ, του θεου

CAPUT IV

1. ¶ < πληρης πνις αγιου
* εν τη ερημω· pro εις την
ερημον
2. — μ pro τεσσαρακοντα
— υστερον
|επινασεν·|
3. * ειπεν δε pro και ειπεν
4. ¶ < προς αυτον ο τις pro ιη-
σους προς αυτον
— λεγων
— μονω
— αλλ' επι παντι ρηματι θεου
5. — ο διαβολος
— υψηλον
* γης προ οικουμενης
6. * πασα| ταυτην pro ταυτην
απασαν
* πα|ραδιδωμι pro διδωμι
7. † εμου pro μου
8. ¶ < ο τις ειπεν αυτω
— υπαγε οπισω μου σατανα
— γαρ
< κν τον θν σου προσκυ-
νησεις
9. ¶ * |ηγαγεν δε pro και ηγαγεν
— o ante νιος
10. + περι σου post περι σου
12. ¶ — οτι
γεγραπται| pro ειρηται
13. πιρασμον
16. — την ante ναζαρεθ'
* ανατεθραμμενος, pro τε-
θραμμενος
ιωθος
17. < του προφητου ησαιον·|
* ανοιξας pro αναπτυξας
— τον ante τοπον,
18. εινε|κεν

- * εναγγελισασθαι pro εναγ-
γελιζεσθαι
—ιασασθαι τους συντετριμ-
μενους την καρδιαν
19. απο|στιλαι
† τεθραυμενους (αν in ras
man 3, τεθρωμενους
man 1)
20. + και post βιβλιον
εκαθεισεν,
< οι οφθαλμοι εν τη συνα-
γωγη
21. ¶ — οτι
22. < ουχι υ|ιος εστιν ιωσηφ'
ουτος,|
23. ¶ ερειται
* εις την pro εν τη
† καφαρναουμ',
24. ¶ * ε|αντου, pro αυτου
25. + οτι post υμιν|
εκλισθη
* μεγαλη pro μεγας
26. † σαραπτα
* σει|δωνιας pro σιδωνος
27. † ελεισεον pro ελισσαιον
< εν τω ισραηλ| ante επι
† ναιμαν| pro νεεμαν
29. — της ante οφρυος
πολεις
< ωκοδομητο αυτων
* ωστε| pro εις το
31. ¶ † καφαρναουμ'
33. ¶ — λεγων
35. * απ pro εξ
— μηδεν βλαψαν αυτον
36. † δυ|ναμει (ι sup man 1)
38. ¶ * απο pro εκ
οικειαν
39. διηκονι
40. ¶ ποικει|λαις
- * ηγον pro ηγαγον
* επιτι|θεις pro επιθεις
* εθεραπευεν pro εθερα-
πευσεν
41. — απο
* |κραυγαζοντα pro κραζοντα
— ο χριστος
† ηα pro εια
< λαλειν| αντα
ηδισαν
42. ¶ * |επεζητουν pro εζητουν
43. ¶ < δει με|
* επι pro εις
* απεσταλην,| pro απεσταλ-
μαι
44. ¶ * εις τας συναγωγας pro
εν ταις συναγωγαις
* τω| ιουδαιων, pro της γα-
λιλαιας

CAPUT V

1. + και post αντω
— του ante ακουειν|
2. < πλοια δυο
< απ αυτων απο|βαντες
* επλυνον pro απεπλυναν
3. — του ante σιμω|νος,
ολειγον,
* καθεισας δε| pro και κα-
θισας
4. ¶ * επαναγαγεται pro επα-
ναγαγε
χαλασσαται
5. ¶ — της
επει pro επι
* σω| ρηματι pro ρηματι σου
* τα δικτυα·| pro το δικτυον
6. < |πληθος ιχθυων
* διερρησσοντο| pro διερ-
ρηγνυτο

- * τα δικτυα pro το δικτυον
7. — τοις²
συνλαβεσθαι
† ηλθαν
- * επλησθησαν pro επλησαν
8. + o ante σιμων
— πετρος
— του ante τω
ειμει
10. ζεβεδεου
¶ ante και³
11. ¶ + και post πλοια
12. ¶ 13. ¶ * λεγων pro ειπων
καθαρισθητει·
14. — αυτος
† μωσης
15. — νπ' αυτου
ασθενιων
17. ¶ * χωρας| pro κωμης
δυναμεις
* ειασθαι αυτον,| pro ιασθαι
αυτους
18. ¶ 19. — δια¹
κλεινιδιω
20. * σου αι αμαρτιαι·| pro σοι
αι αμαρτιαι σου
21. γραμ|ματις
βλασφημειας|
αφειεναι
22. δια|λογιζεσθαι
23. * |σου αι αμαρτιαι, pro σοι
αι αμαρτιαι σου
εγειρε
|περιπατι·
24. ειδηται
< ο ιιος του| ανθρωπου εξου-
σιαν εχει
* παρα|λυτικω pro παραλε-
λυμενω
εγειρε
25. * αυ|των (αυ in ras man 1;
πα|των prim scr)
* εφ ο pro εφ' ω
26. — και εκστασις···τον θεον
27. ¶ λενειν
28. * παν|τα pro απαντα
* ηκολουθει pro ηκολουθησεν
29. ¶ — o ante λενεις|
οικεια
< |πολυς τελωνων
* αμαρτωλων, pro αλλων
30. < οι φαρισαιοι και οι γραμ-
ματεις αυτων
+ των ante τελω|νων
† εσθειεται κα πει|νεται :>|
31. — ο ιησους
χρι|αν
υγειαινοντες
† |αλλα
33. ¶ † ειπαν
— διατι
34. ¶ + τις post |ο δε
δυνασθαι|
36. ¶ + απο ante ιματιου
+ σχισας post και|νου
* σχεισει·| pro σχιζει
* συμφωνησει pro συμφωνει
+ το ante ε|πιβλημα
37. * μη pro μηγε
< ο οινος ο νεος|
38. * βαλληται·| pro βλητεον
— και αμφοτεροι συντηρουν-
ται
39. — ευθεως
ναιον|
* χρηστος pro χρηστοτερος

CAPUT VI

1. ¶ — δευτεροπρωτω
— των

- ησθειό|
2. — αυτοις
— εν
3. < ο $\bar{\iota}$ προς αυτους ειπεν|
ανεγνωται
† δανειδ'|
* οτε pro οποτε
επινασεν
— οντες
4. — ελαβε και
— και⁴
5. ¶ — οτι
< του σαββα|του ο υιος του
ανθρωπου,|
— και²
6. ¶ — και¹
< ανθρωπος εκει,
7. γραμματις|
* θε|ραπενει pro θεραπευσει
+ |κατ' ante αυτου,
8. * |ειπεν δε pro και ειπε
† εγειρε (ϵ^t in ras man I ; ν
prim scr, id est χειραν
pro χειρα)
στηθει
* και pro ο δε
9. ¶ * δε pro ουν
< προς αυτους ο $\bar{\iota}$,
* επερωτω pro επερωτησω
* ει pro τι
* τω σαββατω pro τοις σαβ-
βασιν
10. — αυτους
εκτινον
* |και εξετινεν, pro ο δε εποι-
ησεν ουτω
† απεκατεσταθη|
— ως η αλλη
11. * ποιησειεν pro ποιησειαν
12. ¶ * εξελ|θειν αυτον pro εξηλθειν
14. † |σιμων pro σιμωνα
+ και| post αυτου,
+ και post ιωαννην,
* ματ'θολομεον, pro βαρθο-
λομαιον
15. + και ante μαθθεον, (pro
μαθθαιον)
— τον του
16. + και ante ι|ουδαν^t
— και²
17. ¶ + πολυς post οχλος
+ και της περεας post ιερον-
σαλημ'|
18. * απο| pro υπο
— και²
19. * εζητουν pro εζητει
20. ¶ ante μακαριοι
* αυτων pro υμετερα
21. πι|νωντες
χορτασθησεσθαι,|
¶ ante μακαριοι²
κλεοντες
* γελασουστη| pro γελασετε
22. ¶ εσται
— οταν²
|ονιδισωσιν
† ενεκεν
23. * χαρητε pro χαιρετε
* τα αυτα pro ταυτα
24. ¶ απε|χεται
25. + ννυ post ενπεπλησμενοι
|πινασεται,
— υμιν²
πενθησεται
κλαυσεται,|
26. ¶ * υμιν man I, tamen del
man I
* τα αυτα pro ταυτα
27. ¶ †|αλλα
+ μου| post ακονουσιν

- + καὶ post υμῶν,
|ποιεῖται
 28. εὐλογεῖται
* υμᾶς, pro υμῖν
|προσευχεσθαι
* περὶ pro υπὲρ
 29. * εἰς| pro επὶ¹
εροῦντος
† χειτῶνα
 30. — δε τῷ
|εροῦντος
απετεῖ·|
 31. θελεται
ποιεῖται
 33. ¶ — γαρ
 34. * δανισηται pro δανειζῆτε
ελπίζεται|
* λαβειν· pro απολαβειν
<χαρις εστιν υμῖν,
— γαρ οἱ
δανιζουσῖ|
* απολαμβανωσιν pro απο-
λαβωσι
 35. δανιζετε
* μη|δενα pro μηδεν
* εσται pro εσεσθε
— τού
 36. ¶ † |γιγνεσθαι
— ουν
— καὶ
 37. * ινα pro καὶ οὐ¹
+ καὶ post κριθηται|
καταδικαζεται
* ινα man 1 pro καὶ οὐ²
(. καὶ ου· sup man 2)
απολυ|θησεσθαι,
 38. — καὶ²
<σεσαλευμενον πεπιεσ|με-
νον (— καὶ²)
— καὶ³
- † υπερεκχυννομενον
* ω γαρ μετρω μετριτε pro
τῳ γαρ αυτῳ μετρω ω
μετρειτε
 39. ¶ + καὶ post δε
* μη pro μητι
δυνα|τε
* ενπεσουνται,| pro πεσουν-
ται
 40. ¶ — αυτον¹
 41. ¶ * καλφος pro καρφος τῳ
 42. ¶ ante υποκριτα
<εκβαλειν· post α|δελφου
σου
 43. ¶ * κακον, pro σαπρον
+ παλιν post ουδε
 44. † |γιγνωσκεται·|
¶ ante ον γαρ
<σταφυλην τρυγωσιν·|
 45. — το¹
— θησαυρου της καρδιας αν-
τον
— το²
— τον³
† περισευματος
— της³
 47. ¶ |υποδιξω
 48. |οικειαν,
† |πλημυρης
† προσερη|ξεν
οικεια
* δια το | καλως οικοδομη-
σθαι αυτην,| pro τεθεμελιωτο
γαρ επι την πετραν. (δια το
in ras tamen man 1 ; τέ...
prim scr)
 49. * οικοδομουντι pro οικοδο-
μησαντι
οικει|αν
* |καὶ pro η

+ αυτη post προσερρηξεν
οικειας

CAPUT VII

1. ¶ * δη pro δε
† καφαρναουμ', |
3. απεστιλεν
* αυτον² (ο in ras ν sup man
ζ, αντω man I)
4. σπουδεως
† παρεξη
5. * εποιησεν pro ωκοδομησεν
6. ¶ * εχοντος pro απεχοντος
οικειας|
* αυτους pro αυτον
< φιλοις ο εκατο|ταρχης
< εικανος ειμει
< μου υπο την| στεγην
8. ειμει
9. ¶ — ακολουθουντι αυτω
10. < |εις τον οικον οι πεμφθεν-
τες
— ασθενουντα
11. ¶ — εν
* επορευθη pro επορευετο
— ικανοι
12. ¶ * ηγγειζεν pro ηγγισε
< μο|νογενης υιος
13. ¶ * τις pro κυριος
κλεε· |
15. ανε|καθεισεν
16. ¶ 17. — εν²
18. ¶ † απηγγειλον
19. ¶ * ετερον pro αλλον
20. * α|πεστιλεν pro απεσταλκεν
* ετερον pro αλλον
21. * εκεινη pro αυτη
— δε
22. ¶ — ο ιησους
* ειπατε pro απαγγειλατε

- † ειδετε (ε² in ras man 3;
ειδατε man I)
- οτι
- + και post αναβλεπουσιν,
+ και post καθαριζονται|
23. † αν pro εαν
24. ¶ * εξηλθατε pro εξεληλυθατε
25. ¶ * εξηλθατε pro εξεληλυθατε
26. νε pro ναι
27. — εγω
28. * δε| pro γαρ
+ οτι post |νμιν
† μιζον pro μειζων
— προφητης
— του βαπτιστου
* |και ο pro ο δε
|μιζων
29. ¶ 30. * εαντους| (ε sup
man I)
- + το βα|πτισμα ιωαννου· |
post αυτου
31. ¶ — ειπε δε ο κυριος
32. * |αγοραις pro αγορα
* λεγοντα· |pro και λεγουσιν
ωρχησασθ(ai)· |
— νμιν²
33. ¶ + ο ante ιωαννης
* |μη pro μητε¹
< εσθιων αρτον
† μηδε pro μητε²
< πινων οινο|
λεγεται
34. λεγεται,
< φιλοσ| τελωνων
35. < παντων των| τεκνων αυτης,|
36. ¶ * τον οικον pro την οικιαν
37. ¶ < τις ην εν τη πολει pro
εν τη πολει, ητις ην
+ και post αμαρ|τωλος,
* κατακει|ται pro ανακειται

οικεια

38. < οπισω ante παρα
 < τοις δακρυσιν ante ηρξατο
 * αυτης (ης in ras man I,
 ου prim scr)
 * εξεμαξεν, pro εξεμασσε
 ηλι|φεν
39. ¶ - λεγων
 † εγιγνωσκεν
40. ¶ < ειπεν ο τις
 < διδασκαλε φησιν
41. † | χρεοφιλεται
 δανιστη
 αφιλεν
42. — ειπε
 † πλε|ον pro πλειον
 < αγαπησει αυτον, |
43. — αποκριθεις
 < | ο δε σιμων
 πλιον
 + τις post ο δε
44. ¶ * τον οικον| pro την οι-
 κιαν
 * υπο pro επι τους
 * μοι pro μου^I
 * επεδωκασ| pro εδωκασ
 — της κεφαλης
45. διελειπεν
46. | ελεω
 ηλιψασ|
 ηλιψεν,
 — μου τους ποδας
47. † αφιενται pro αφεωνται
 < αυτης αι αμαρτιαι|
 |ολειγον
48. ¶ † αφιενται pro αφεωνται
49. * προς εαντους, pro εν εαν-
 τοις (αντους prim scr,
 add ε sup man I)

CAPUT VIII

1. * δεκα| δυο pro δωδεκα
2. ασθενιων ·|
 < ξ δαιμονια pro δαιμονια
 επτα
- * εξεληλυθει (ξεληλυθ in
 ras man I ?)
3. * αυτοις pro αυτω
 * εκ pro απο
4. * εισπορευομενων pro επιπο-
 ρευομενων
5. — του^I
 σπιρειν
 * | α pro ο²
- πετινα
 — του ουρανου
6. * δια το, in ras man I ; litt
 septem prim scr
7. συν|φυεισαι
 † απεπνιξαν (α² in ras man I
 aut 2 ; ο aut ε prim scr)
8. ε|φωνι
9. ¶ — αυτου λεγοντες
 < αυ|τη ante ειη
10. δεδοτε
 — της βασιλειας
- * ιδωσιν · pro βλεπωσι
- * συνιωσιν, | (ι^I sup man I)
12. ερει
13. πιρασμου
14. ¶ συνπνιγονται
16. ¶ κλεινης|
17. — γαρ
18. | βλεπεται
 ακουεται ·
- αν^I
 † εαν| pro αν²
19. ¶ 20. * απηγγελθη| pro
 απηγγελη

- λεγοντων
 21. * προς αυτους, (προς αν in
 ras man 1; αυτους
 prim scr)
 — αυτον
 22. * |εγενετο δε pro και εγενετο
 + το ante πλοιον
 23. λελαψ
 24. * επαυσατο pro επαυσαντο
 25. — εστιν¹
 26. * κατεπλευσεν pro κατεπλευ-
 σαν
 † αντιπερα
 γαλειλαιας,
 27. — αυτω²
 οικεια
 28. — και¹
 + αυτω, post ειπεν
 29. * παρηγγελλεν pro παρηγ-
 γειλε
 εδεσμιτο
 |πεδες
 31. — και παρεκαλει αυτον
 32. — εκει
 + τον|τω, post ορι
 34. ¶ * γεγονωσ| pro γεγενημενον
 † εφυγαν
 — απελθοντες
 35. < τον ανθρωπον καθημε|νον,
 36. ¶ ειδον|τες
 37. * παν pro απαν
 ενβασ
 38. — εδεετο δε αυτου ···· ειναι
 συν αυτω
 * εδιδασκεν pro απελυσε
 39. < σοι εποιησεν
 40. ¶ 42. * συν|επνιγον αυτον,
 (επνιγονα in ras man 1)
 43. * ιατροις pro εις ιατροις
 45. ¶ * συν αυτω, pro μετ' αυτου
47. ¶ — αυτω²
 * εναντιον pro ενωπιον
 * πως pro ως
 ειαθη
 48. ¶ θαρσι
 * θυγατηρ pro θυγατερ
 49. * |παρα in ras man 2 (απο
 man 1)
 51. * ελθων pro εισελθων
 < και ιωαννην και ιακωβοι
 52. εκλεον
 ¶ ante ο δε ειπεν
 κλαιεται
 * ου γαρ pro ουκ
 54. < παντας εξω,
 55. < δοθηναι αυ|τη
 56. |μηδενει

CAPUT IX

1. ¶ |συνκαλεσαμενος
 — μαθητας αυτου
2. απεστιλεν
 |κηρυσσιν
 * ει|ασασθαι pro ιασθαι
3. ¶ |ερεται|
 * ραβδον pro ραβδους
 † χειθωνας pro χιτωνας
4. οικειαν
 εισελθηται
 με|νεται,
 εξερχεσθαι,|
5. * δεξωνται pro δεξωνται
 — και²
7. ¶ γεινομενα
8. + λεγοντων post τινων δε
9. — ο
 * τις (σ sup man 2)
10. † βηθ'σαιδαν ·|
11. * δεξομενος pro δεξαμενος
 |ειατο ·|

12. κλεινειν,
— δε
13. ¶ * αρτων pro αρτοι
< ιχθυες δυο,
14. |πεντακεισχειλιοι|
¶ ante ειπεν
|κατακλεινατε
15. ουτως
|ανεκλειναν
16. ¶ † ηνδογησεν
17. * |περισσευμα pro περισσευ-
σαν
* αυτων των pro αυτοις
* |κοφινους pro κοφινοι
18. + αυτου, post μαθηται
19. αρχεων
20. ¶ |λεγεται
— o ante πετρος
21. * λεγειν pro ειπειν
23. * ερχεσθαι pro ελθειν
24. — αυτου¹
† απολεσει pro απολεση
26. επεσχυνθη
επεσχυνθησetai
27. * εστωτων, pro εστηκοτων
* γευσωται pro γευσονται
28. — τον ante |πετρον
30. † μωσης
31. + τη ante δοξη
† ημελλειν
32. ¶ 33. — o ante πετρος
|τρις,
< μιαν μωσει,
ηλεια,
34. † |λεφελη pro νεφελη
35. ακουεται,|
36. εσειγησα|
† απηγγειλον
† εορακασιν·|
37. ¶ — εν
38. δαιομαι (ε scr man 2 sup
αι)
39. εξεφιης
† μολις pro μογις
40. * |εκβαλωσιν pro εκβαλλω-
σιν
41. ¶ < τον ιιον σου ωδε·|
42. † ερη|ξεν
43. μεγαλιοτητι
¶ ante παντων
44. θεσθαι
46. — εν
47. ¶ 48. † αποστιλοντα pro
αποστειλαντα
μεικροτε|ρος
49. ¶ — o
ιδομεν
— τα
50. ¶ κωλυεται|
* υμων pro ημων bis
51. ¶ συνπληρουσθαι
† αναλημψεως
< εστηριξεν αυτου|
52. απεστιλεν
+ τους ante αγγελους
* αυτου (sup a scr ε man 2,
id est, εαυτου)
σαμαριτων
53. * εξεδεξα|το pro εδεξαντο
- 55-56. — και ειπεν···αλλα σωσαι
57. ¶ 58. πετινα
† κεφαλη pro κεφαλην
59. — πρωτον
60. < νεκρους εαυτων,
62. ¶ < ο ισ προς αυτον,
* επι|βαλλων pro επιβαλων

CAPUT X

1. απε|στιλεν
† ημελλειν

2. Π ολειγοι, |
| δεηθηται
* εκβαλη pro εκβαλλη
3. υπαγεται
4. βασταζεται
* ασπασασθαι, | pro ασπα-
σησθε
5. οικειαν
εισερχησθαι
λεγεται
6. — μεν
— ο ante νιος
* επανα|παυσηται pro επα-
ναπανσεται
7. οικεια
μενεται
— και πινοντες
μετα|βαινεται
οικειας
8. * αν pro δ' αν
εισερχησθαι.
* |δεχονται pro δεχωνται
εσθιεται
9. θεραπευεται
λεγεται
10. Π εισερχησθαι
* |πλατιους pro πλατειας
11. * ημιν (η in ras man I; ν
prim scr)
— νημων man I, add sup
man 2
+ εις τους ποδας ημων| ante
απομασσομεθα
|γινωσκεται
ηγγεικεν
12. — δε
13. † |ονα pro οναι¹
† χορεζειν.
† βηθσαιδα|
— ει
- | σιδονει
14. † |σιδονι
16. † αποστιλοντα
17. * εν ω pro εν τω
18. Π 19. * δεδωκα pro διδωμι
— του ante |πατιν
† αδικησει, |
20. χαιρεται bis
— μαλλον
21. εν|δοκεια
22. Π < μοι παρεδοθη
† γιγνωσκει
* βουλεται pro βουληται
23. † καθ³ |
βλεπεται,
24. βλεπε|ται
† ουχ pro ουκ¹
α|κουεται
25. Π 26. † ανα|γιγνωσκεις,
28. Π 31. συνκυ|ριαν
* καταβαινων pro κατεβαι-
νειν
32. — δε
λεν|ειτης
33. |σαμαριτης
34. πανδοχιον
36. < πλησι|ον δοκει σοι
37. Π ante ειπεν ουν
— αυτω
38. Π 39. * ταυτη pro τηδε
† |μαριαμ³,
παρακαθεισασα
40. * ενκα|τελιψεν pro κατελιπε
41. Π *θορυβαζη| pro τυρβαζη
42. αφερεθησεται|

CAPUT XI

1. Π 2. * προσευχεσθαι pro
προσευχησθε
λεγεται.

- † ελθατω
 — της ante γης,
 4. † αφειομεν| (α, ε^ι, ι, ο, in ras
 tamen man ι; οφιλ
 prim scr)
 5. ¶ *ερει pro ειπη
 τρις
 6. * οδου in ras man ι (α ···
 prim scr)
 7. * εστιν, pro εισιν
 8. * φιλος| pro φιλον
 αναιδιαν
 † δωση pro δωσει
 9. αιτιται
 ζητειται
 ευρησται|
 κρουεται
 * ανυχθησetai pro ανοιγη-
 σetai
 10. * ανηχθη|σεται:| pro ανοι-
 γησetai
 11. ¶ + εξ ante υμων
 < ο νιος αιτησει|
 † |η pro ει
 12. † αν pro εαν
 † |επιδωση pro επιδωσει
 13. < δοματα αγαθα
 15. * βεελζεβουλ τω αρχοντι
 * |εκβαλλειν pro εκβαλλει
 16. σημιον
 17. * μερισθεισα pro διαμερι-
 σθεισα
 18. * εμε|ρισθη, pro διεμερισθη
 λεγεται
 * εκ|βαλλει pro εκβαλλειν
 με
 19. — ει δε εγω εν βεελζεβουλ
 εκβαλλω τα δαιμονια
 * εκβαλουσιν, pro εκβαλ-
 λουσι
- < αυ|τοι κριται υμων
 22. † νεικησει pro νικηση
 |πανοπλειαν
 ερει
 24. ¶ + δε post |οταν
 + αναπανσιν post |ευρισκον
 26. γεινεται|
 27. ¶ 28. ¶ * μεν ουν, pro με-
 νουνγε
 — αυτον
 29. σημιον ter
 30. σημιον
 νινευειταις,
 31. πλιον
 † σολομωνος²
 32. ¶ * νινευειται pro νινευι
 33. * κρυπτη| pro κρυπτον
 34. + σου, post οφθαλ|μος¹
 — ουν
 φωτι|νον
 σκοτινον,|
 36. φωτινον bis
 < μερος τι
 σκοτινον,
 37. † ερωτα
 † αριστησει pro αριστηση
 38. ειδων
 39. ¶ καθαριζεται|
 42. ¶ †|αλλα
 |παρερχεσθαι
 43. ¶ αγαπα|ται
 44. εσται
 — τα ante μνημια
 — οι²
 46. ¶ φορ|τιζεται
 προσψανεται
 47. ¶ οικοδομειται
 μνημια|
 |απεκτιναν
 48. συνευδοκειται

- απε|κτιναν
οικοδομει|ται
μυημια,|
49. — και³
* αποκτενουστι man 1 απο-
κτεινουστι man 2 (ι
suprascr)
— και⁴
50. † εκ|χυννομενον
52. ¶ † εισηλ|θατε
53. γραμματις|
54. — και
* κατηγορησουσιν man 1,
κατηγορησωσιν man 2
(ω sup, ou non del)
18. — μου¹
† γενηματα
19. * |συ pro ψυχη²
21. + εν ante εαυτω
22. ¶ μεριμναται|
— νμων
φαγηται,
ενδυσησθαι,
23. πλιον
24. ταμιον,
πετινων,|
25. ¶ ηλικειαν
26. δυ|νασθαι.
27. ¶ 28. <σημερον εν αγρω|
pro εν τω αγρω σημερον
κλειβανον
29. φαγηται
|πιηται,
* μετεωριζεται, pro μετεωρι-
ζεσθε
30. — του κοσμου man 1 (add
sup √. et in marg √. του
κοσμου man 2)
31. — ταυτα παντα
32. ¶ † ην|δοκησεν
33. † βαλλαντια pro βαλαντια
ανεκ|λιπτον
ενγιζει,
35. ¶ 36. * αυτων pro εαυτων
† αναλυση pro αναλυσει
37. ¶ ante αμην
38. — ελθη εν τη δευτερα φυλακη|
και
ουτως,
39. ¶ γινωσκεται
— αν²
40. ¶ γεινεσθαι
δοκειται
41. ¶ 42. ¶ * ο φρονιμος, pro
και φρονιμος
- CAPUT XII
1. επισυναχθισων
προσεχεται
|υποκρισεις|:
2. συνκεκαλυμμενον
3. ταμιοις,
4. ¶ φο|βηθηται
αποκτενοντων|
5. αποκτιναι|
< |εχοντα εξουσιαν
* βαλιν pro εμβαλειν
6. στρουθεια
< δυο| ασσαριων,
7. φοβισθαι|
8. ¶ 11. ¶ *|απολογησεσθαι,
pro απολογησησθε
ειπηται,|
13. ¶ 14. ¶ 15. φυλασ-
σεσθαι
* πασης| pro της
* αυτων pro αυτου bis
16. ¶ † ηνφορη|σεν
17. * συ|αξαι man 1 pro συναξω
(sup ai scr ω man 2)

- θεραπιας
 * δουναι pro του διδοναι
 44. — οτι
 * αυτω pro αυτου
 45. αισθιειν
 46. † γιγνωσκει,
 — των
 47. * εαυτου, (ε sup man 2)
 — μηδε ποιησας
 48. * ολειγα, | pro ολιγας
 + το ante πολυ^{1,3}
 49. βαλιν
 * επι pro εις
 50. — ου man I (+ οπου sup
 man 2)
 51. |δοκειται
 52. τρις
 53. † επι pro εφ'
 — και θυγατηρ επι μητρι
 54. ειδη|ται
 λεγεται
 γεινεται
 ουτως, |
 55. λεγεται
 * ερχεται, pro εσται
 γεινεται, |
 56. |υποκρειται.
 δοκι|μαζεται, |
 57. κρεινεται
 58. * βαλη pro βαλλη
5. ουχει
 † μετανοειτε pro μετανοητε
 απολεισθαι. |
 6. ¶ < πεφυτευμενην ε| τω αμ-
 πελωνι αυτου,
 < ζη|των καρπον
 7. ¶ 8. ¶ *κοπρια. pro κο-
 πριαν
 10. ¶ 11. < ην γυ|νη
 ασθενιας
 — και²
 συνκυπτουσα
 12. ¶ ασθενιας
 14. ¶ *αυταις pro ταυταις
 θεραπευεσθαι,
 15. ¶ |απεκριθη pro ακεκριθη
 (error edit Oxon)
 * εν σαββα|τω pro τω σαβ-
 βατω
 † πατνης pro φατνης
 17. γεινομενοις
 18. ¶ 19. πετινα|
 20. — και
 * αυτην|ρου pro αλευρου
 * ζυμωθη ολη. | pro ου εζυ-
 μωθη ολον
 22. ¶ *ποριας pro πορειαν
 23. ολειγοι
 ¶ ante ο δε
 24. αγωνιζεσθ(αι)|
 — λεγω υμιν
 25. αρξησθαι
 εσται,
 26. * αρξη|σθαι pro αρξεσθε
 πλατιαις|
 27. εσται. |
 — οι ante εργατε.
 αδικειας,
 28. ¶ ante οταν οψησθαι
 29. ¶ — απο²

CAPUT XIII

1. ¶ εμειξε|
 2. ¶ — ειπεν αυτοις
 δοκειται
 3. ουχει
 απολεισθαι.
 4. απεκτινευ
 |δοκειται
 * αυτοι pro ουτοι

- ανακλειθη|σονται
 31. Π *ταυτη pro αυτη
 < σε| θελει
 32. Π αλωπεκει
 |τελιουμαι·|
 33. Π *δε pro δει
 34. Π αποκτι|γουσα
 |ποσακεις
 † ορνιξ
 35. αφειεται|
 — ερημος· αμην
 < λεγω δε
 < ιδηται με|
 † ηξει pro ηξη man 1, tamen
 ηξοι prim scr et corr
- ερχεσθαι|
 18. παραιτισθαι|
 19. δοκειμασαι|
 21. — εκεινος
 * εαυτου pro αυτου^x
 οργεισθεις
 πλατιας
 † αναπειρους
 < |τυφλους και χωλους
 22. Π 23. Π 24. *γενοση|ται
 pro γενοσεται
 διπνου·|
 25. Π 26. *αυτου pro εαυτου
 27. * εαυτου pro αυτου
 < ειναι μου
 28. Π +ο ante θελων
 † οκοδομη|σαι,
 καθεισας
 * εις pro τα προς
 29. < αυτω ενπε|ζειν
 31. συνβα|λιν
 |ουχει
 καθεισας
 χειλιασιν|
 χειλιαδω|
 32. |αποστιλας
 33. — ουν
 * αυτου pro εαυτου
 34. Π †αλα pro αλας bis

CAPUT XIV

1. Π 3. Π *αυτους| pro τους
 5. Π +ο τις post αποκριθεις
 < ειπεν προς αυτους|
 * νιος pro ονος
 * πε|σειται, pro εμπεσειται
 ανασπασι
 7. Π πρω|τοκλεισιας
 8. κατακλειθης
 9. ερι
 † μετα pro μετ'
 10. * αναπε|σε pro αναπεσον
 |προσαναβηθει
 11. ταπινωθησε|ται,
 ταπινων
 12. Π διπνον,
 13. Π † |αλλα
 † αναπειρους
 14. αναστασι
 15. Π |φαγετε
 * αριστον pro αρτον
 16. Π διπνον
 17. απεστιλεν
 διπνου

CAPUT XV

1. Π < αυτω εγγιζοντες
 — παντες
 2. γραμ|ματις
 3. Π — την
 4. < εξ αυτων έν
 |καταλιπει
 |θ pro εννευηκονταεννεα
 6. |συνκαλει
 συνχαρηται

7. ¶ ουτως
οθ
8. ¶ ουχει
απτι
οικειαν
ζητι
9. |συνκαλειται
συνχαρηται
10. |ουτως
γεινεται
11. ¶ * εσχεν pro ειχε
14. υστερισθαι,
15. πολειτων
16. + και| χορτασθηναι post κοι-
λιαν
— αυτου
17. * μι|σθιουν pro μισθιοι
19. — και
ειμει
— ποιησον με ως ενα των
μισθιων σου
20. * επεσεν pro επεπεσεν
22. — την¹
+ αυτω post δοτε
24. — και απολωλως ην, και εν-
ρεθη
25. οι|κεια
26. — αυτου
27. — οτι¹
28. — αυτου
29. <σου| εντολην
30. * σιτευτον, (sup τε scr τισ
man 2, id est σιτιστον)
32. — ην² και
- CAPUT XVI
1. * αυτου¹ man 1, εαυτου man
2 (ε sup)
2. |γαρ
* δυνη pro δυνηση
- οικονομιν,|
3. * δε αυτω (vel δ εαυτω) pro
δε εν εαυτω
αφερειται
5. * |χρεωστων pro χρεωφειλε-
των
οφιλεις
6. † βαδους pro βατους
— αυτω
δεξε|
καθεισας
7. οφιλεις,
σειτου,
δεξε
8. αδι|κειας
9. * εαυτοις (ε corr man 1 ex
a partim scr)
α|δικειας
εκλειπηται
δεξωντε|
11. εγενεσθαι
αληθεινο|
12. εγενεσθαι
13. μειση|σει,
δυνασθαι
14. — και²
15. εσται|
† βδελυσμα pro βδελυγμα
— εστιν
17. ¶ |κερεαν
* παρελθειν,| pro πεσειν
20. † ειλκωμενος pro ηλκωμενος
21. † απελιχαν
22. ¶ ante απεθανεν
24. φλογει
25. * ωδε| pro οδε
26. <υμων και ημων|
εστηρικτε
— εντευθειν
27. — ουν

29. + δε post |λεγει
+ ο ante αβρααμ,
30. ουχει
31. † μωσεως
* απελθη pro αναστη
* πιστευονουσι,| pro πεισθη-
σονται

CAPUT XVII

1. + τον ante μη
* pro οναι scr ον man I
add ε sup man 4
2. * λιθος pro μυλος
περικειτε
† εριπτε| pro ερριπται
3. προσεχεται
— εις σε
4. |επτακεις bis
* αμαρτηση pro αμαρτη
— επι σε
αφησις
6. * εχεται pro ειχετε
† σινηπεως
ελεγεται
7. |ερι
αναπεσε,
8. † διπνωσω pro δειπνησω
φαγεσε
πιεσε
9. — αυτω
10. ουτωσ|
ποιησηται
λεγεται
— οτι¹
αχριοι
† οφιλομεν
11. ¶ * διερχεται pro διηρχετο
|σαμαριας
12. * πορρω| pro πορρωθεν
14. επιδειξαται

15. ειαθη
16. σαμαριτης·|
17. ¶ † ουχ pro ουχι
+ ουτοι post δεκα
20. ¶ * ποτε|ποτε pro ποτε (scr
iterum et del man I)
21. * και pro η¹
22. επιθυμησεται
ιδιν
† ουχ οφεσθαι|
23. — η
διωξηται,
24. — η²
* υπο τον pro υπ³
— και
25. δι
26. — τον¹
27. |ησθειον
29. † λωθ³
< θειον και πυρ
31. * εστιν pro εσται
οικεια
32. μημονευ|εται
† λωθ³,|
33. † απο|λεση pro απολεσει
34. * |αυτη pro ταυτη
< δυο εσονται
κλεωης|
— ο¹
† παραλημφθησεται
...
+ και αποκριθεντες λεγου
post |αφεθησεται (scr
et del man I)
35. † |παραλημφθησεται
36. συναχθησοντε

CAPUT XVIII

1. + αυτους| post προσευχεσθαι
2. * ανους pro ανθρωπον
4. * ηθελε| pro ηθελησεν

5. — μοι
* ν|ποπταζη pro υπωπιαζη
6. αδικειας
9. — και¹
10. ¶ 11. * ευχεται, pro ην-
χετο
ειμει
12. δεις
13. ¶ * ηδυνα|το pro ηθελεν
ε|παρε,
ειλασθητι
14. ταπινωθη|σεται,
ταπινων
16. αφεται
* εμε in ras man I pro με
(ημας? prim scr)
κωλυεται
17. ¶ † αν pro εαν
20. — σου²
22. | λιπει,
26. * ακουοντες pro ακουσαντες
δυνατε
27. < παρα θω εστι, pro εστι
παρα τω θεω
28. — ο
29. < υμιν λεγω,
οικειαν,
32. ενπε|χθησεται,
ενπτυσθησετ(αι)|
33. * αποκτινουσιν pro αποκτε-
νουσιν
35. ¶ προσετω|
38. † δανειδ'
39. * |σειγηση, pro σιωπηση
† δανειδ'
40. ενγισαντος
42. — αυτω
43. * ηκολουθησεν prim scr sed
corr ηκολουθει man I
(ει sup ησ; εν del)

CAPUT XIX

1. * εξελθων man 2 pro εισελ-
θων (ξ in ras, εισελθων
man I)
2. † ζαχ|χαιος
— και³
3. ηλικεια
μεικρος
4. * προσδραμων| pro προ-
δραμων
|ειδη
— δι'
5. † ζαχχαιε
καταβηθει,|
7. * παν|τες pro απαντες
8. † ζαχχαιος
* το ημισυ pro τα ημιση
11. ¶ < η βασιλεια του θυ μελ|-
λει
12. + ην post τις
+ και post ευγενης
13. * πρα|γματενεσθαι pro
πραγματενσασθε
* εν ω pro εως
14. πολει|ται
απεστιλα|
πρεσβιαν
15. — αυτω
— τι
* πεπραγμα|τευσατο, pro διε-
πραγματευσατο
17. ισθει
19. * γενου pro γινου
21. < ει αυστηρος|
ερεις
† ε|σπειρες,
22. ειμει,
ερων
23. * μον το αργυριον μ(ον)

- man I (*μον^r* del et *μον²*
scr in marg)
- την
+ τω ante το|κω
25. — και ειπον αυτω, κυριε, εχει
δεκα μνας
29. † ε|λεωνα, pro ελαιων
απεστιλεν
30. υπαγεται
ευρησεται
εκα|θεισεν
αγαγεται,
31. λνεται
32. † ευραν|
33. λνεται
34. + οτι post ειπον
35. † επιριψαντες
36. * εαυτων pro αυτων
37. ελεων,
* ηρξατο pro ηρξαντο
* απαν|ταν pro απαν
38. — βασιλευς
39. * φα|ρισαιοι pro των φαρι-
σαιων
40. ¶ — οτι
* σιωπησουσιν pro σιωπη-
σωσιν
41. ηγγεισεν
* αυτην pro αυτη
42. † απ pro απο
43. — και συνεξουσι σε
46. + οτι post γεγραπται|
48. † ηγρισκον,
* ποιησουσι| pro ποιησωσιν
3. — ενα
5. * συνελογιζοντο pro συνελο-
γισαντο
- ουν
6. * ανθρωπου pro ανθρωπων
πεπισμενος
8. ¶ 10. απεστιλε|
διραντες
- + αυτον post εξαπε|στιλαν
11. εξαπεστι|λαν
14. * |διελογιζοντες pro διελο-
γιζοντο
- δευτε
- αποκτινωμεν|
- γενητε
16. * τοιους και δωσει (τους
και δω in ras man I;
αμπελωνος prim scr)
17. απεδοκειμασαν
18. * πεσειτε pro πεση
19. <οι γραμμα|τις και οι αρχι-
ερεις
- * οχλον, pro λαον
20. * υποχωρησαντες pro παρα-
τηρησαντες
- απεστιλαν
ενκαθε|τους
21. + οιδαμε| ante διδασκαλε,
οιδαμεν
23. πειραζεται,
24. * δειξα|τε pro επιδειξατε
— δε
26. * pro εσιγησαν scr man I
εσιωπησαν| (sup ωπη
scr -γη- man 2)
27. σαδδουκεω|
28. † |μωνσης
† εξαναστησει|
32. * νστερα pro νστερον
33. αναστασι|

CAPUT XX

1. ¶ + αντω| (scr et del man I)
post επεστησαν
- * ιερεις pro αρχιερεις
γραμματις

- γεινεται
 34. ¶ * εκγαμιζονται | pro εκγα-
 μισκονται
 35. * της εκ νεκρων man 2 (εκ
 sup, ης ν in ras; των
 νεκρων man 1)
 * εκγαμιζονται, pro εκγα-
 μισκονται
 36. * μελλουσιν, pro ετι δυ-
 νανται
 37. † μωσης
 * εδη|λωσεν pro εμηνυσεν
 — και τον θεον ιακωβ
 38. + o ante θεος
 * αυτου| ουτοι, pro αυτω
 ζωσιν
 41. † δανειδ'
 42. † δανειδ'
 + των | ante ψαλμων,
 44. † |δανειδ'
 45. ¶ 46. προσεχεται
 διπνοις,
47. οικειας
 προφασι|
 † λημψον|ται

CAPUT XXI

2. — δε
 <τινα και
 3. * πλιω pro πλειον
 5. † αναθεμασιν |
 * |κεκοσμητο (sup o² scr ε
 man 2) pro κεκοσμηται
 6. θεωρειται |
 * λιθον pro λιθω
 7. |σημιον
 † μελλει pro μελλη
 γεινεσθαι · |
 8. βλεπεται
 πλανηθηται

- ειμει
 πορευθηται
 9. ¶ ακουσηται
 πτοηθηται,
 11. σισμοι
 † |φοβηθρα
 σημια
 12. * παντων | pro απαντων
 14. * |θετε pro θεσθε
 15. αντι|πειν
 16. παραδοθησεσθαι
 † συγγε|νεων
 17. εσεσθαι
 19. κτησασθαι
 20. ειδηται
 — την
 * γινωσκεται | pro γνωτε
 21. εκχωριτωσαν |
 — οι³
 22. * πλησθηναι pro πληρω-
 θηναι
 23. — ται²
 24. * μαχαιραις, pro μαχαιρας
 εχμαλωτισθησον|ται
 25. σημια
 συνοχη, εθνων εν α|πορεια,
 + η ως ante ηχουσης
 † σαλους | pro σαλου
 26. προσ|δοκειας
 † οικουμε|νης, pro οικουμενη
 28. γεινεσθαι,
 * ανα|καλυψατε pro ανακυ-
 ψατε
 επαραται
 απολυτρωσεις
 30. * απ αυ|των pro αφ' εαυτων
 γινωσκεται
 31. ουτως
 ει|δηται
 γειωμενα

- CAPUT XXII
- | | |
|---|--|
| <p>γιωσκεται</p> <p>33. * παρελευσεται, man 1, corr
παρελευσονται man 2
(o corr ex ε, et ν
suprascr)</p> <p>* παρελευσονται, pro παρελ
θωσι</p> <p>34. προσεχεται
* βαρηθωσιν pro βαρυν-
θωσιν
< αι καρδιαι νυμων
εφνδιος
- η ante ημερα man 1; add
sup man 2</p> <p>35. παγεις
< της γης πασης, </p> <p>36. αγρυπνιται
* κατισχυσατε pro κατα-
ξιωθητε
< παντα ταυτα
- τα</p> <p>37. - εξερχομενος
ελεων,</p> | <p>λαβεται</p> <p>διαμερισαται</p> <p>18. + νυ ante γενηματος
* οτου (o sup man 2)</p> <p>19. ποιειται</p> <p>20. δι πνησαι
* ετι pro αιματι
† εχχυννομενον, </p> <p>23. - αυτοι
* ηρξατο pro ηρξαντο
* αυτους pro εαυτους
πρασσιν,</p> <p>24. φι λονικεια</p> <p>25. * εξουσιαζουσιν pro οι εξου-
σιαζοντες</p> <p>26. μιζων </p> <p>27. μιζων,
ουχει
- δε
ειμει</p> <p>28. εσται</p> <p>30. εσθειηται
 πεινηται
* καθησεσθαι pro καθιση-
σθε</p> |
| <p>2. γραμματις</p> <p>3. ¶ - o</p> <p>* κα λουμενον pro επικα-
λουμενον</p> <p>6. εζητι </p> <p>7. ¶ 8. απεστιλεν</p> <p>10. οικειαν</p> <p>11. ερειται</p> <p>οικειας</p> <p>12. † αναγεον pro ανωγεον (ε
corr ex ι man 1)
ετοιμασαται, </p> <p>15. - με</p> <p>16. † ουκεντι</p> <p>17. + το ante ποτηριον </p> | <p>31. ¶ 33. - ετοιμος
ειμει</p> <p>34. † φωνηση </p> <p>35. απεστιλα
† βαλλαντιον
† ουθενος pro ουδενος</p> <p>36. † βαλλαντιον
- ο²
- το</p> <p>37. - ετι
* πληρωθηναι man 1, corr
τελεσθηναι man 2 (·τε-
λεσ· sup)</p> <p>* ελογισθην, pro ελογισθη
* το pro τα</p> |

38. * και| pro κυριε
μαχαιρε
εικανον
39. * εις in ras man I ($\tau\omega$ prim
scr)
|ελεων,
— αυτου
40. προσευχεσθαι
42. * γινε|σθω, pro γενεσθω
- 43–44. — ωφθη δε αυτω ··· επι
την γην
45. — αυτου
46. καθευδεται,
προσευχεσθαι
εισελθηται
47. — δε
* αυτου, pro αυτων
ηγγισεν| pro εγγισε (error
edit Oxon)
49. * επιταξομεν pro ει παταξο-
μεν
51. ¶ * εασατε pro εατε
— αυτου
52. ¶ 53. εξετινατε
* αλλ' η pro αλλ'
< εστιν υμων
54. συνλαβοντες
* συνηγαγον pro εισηγαγον
55. ¶ |συνκαθεισαντων
58. ειμει,
59. * διαστησασης| pro διαστασης
60. — ο ante αλεκτωρ,
63. ενεπε|ζον
64. πεσας
67. πιστευσηται,
68. αποκριθηται
απολυσηται·|
70. ¶ * ουν pro δε¹
λεγεται
ειμει,

- CAPUT XXIII
1. * ηγαγον pro ηγαγεν
πειλατον,|
3. πειλατος
- * αυτος pro ο δε αποκριθεις
αυτω
4. πειλατος
5. ανασιει
6. πειλατος
7. * ιεροσολυμοις (λυμοις in
ras man I)
8. + χρονον post ικανου
σημιον
γεινομενον·|
9. εικανοις·
- * αυτω, (ω in ras man I, ov
prim scr)
10. |ιστηκεισαν
γραμμα|τις
11. † |εξουθενισας
— ο
ενπεξας,
- τω
πειλατω,
12. πειλατος
- * ο ηρωδης (ο sup tamen
man I)
13. πειλατος
συνκαλε|σαμενος
14. κατηγορειται|
18. * ουν pro δε
πανπληθει|
ερε
- τον
19. + την ante φυλακην,|
20. πειλατος
21. — σταυρωσον²
- * αυτον, in ras man I (σταυ···
prim scr)

23. επεκιντο
 24. ¶ πειλατος
 25. — αυτοις
 * εν τη φυλακη| pro εις την
 φυλακην
26. — του¹
 28. κλεεται bis
 29. αιρουσιν,
 στιραι
 30. † πεσατε pro πεσετε
 |καλυψαται
 33. * τον pro ον²
 34. — ο δε ιησους ··· τι ποιουσι
 * αυτον (ou in ras man 1)
 35. * εν οις και εστηκει pro και
 ειστηκει
 < του θυ| o pro ο του θεου
 36. ενεπεζον
 * προσενχομενοι pro προσ-
 ερχομενοι
 39. * και αυτον pro σεαυτον
 40. επετειμα
 * |εσμεν, pro ει
 43. * σημερον (σ corr man 1
 ex i sine ras)
 παραδισω,|
 44. † ενατης|
 46. * παρατιθεμαι pro παραθη-
 σομαι
 * του|το δε pro και ταυτα
 48. συνπαραγενομενοι
 * αυτων pro εαυτων
 49. |ιστηκεισαν
 51. συνκατατεθειμενος
 αριμαθιας|
 52. πειλατω
 53. — αυτο²
 < ουδεις ουδε|πω
 54. — και²
 * επιφαυσκεν,| pro επεφωσκε
55. — και¹
 συνεληλυθυειαι
 μνημιον
- CAPUT XXIV
2. |μνημιον,
 4. διαπορισθαι
 < ανδρες δυο
 αισθησεσιν
 5. |ενφοβων
 κλει|νουσων
 ζητειται
 6. † αλλα|
 * ανεστη, pro ηγερθη
 μνησθηται
 9. μνημιον
 † απηγ|γειλαν
 10. — ησαν δε
 + η ante ιακωβου,|
 — αι²
 12. ¶ μνημιον,
 — κειμενα
 14. + πέρι πάντων (et del man 1)
 post ωμιλουν
 15. † συνζητειν,|
 17. αντιβαλλεται
 εσται
 18. — εν¹
 20. < αυ|τον παρεδωκαν
 21. † συμ πασιν
 22. * ορθρειναι (ρ² sup man 2)
 pro ορθριαι
 μνημιον,|
 24. μνημιον
 ουτως
 † ουχ pro ουκ
 25. ¶ 27. † μωυ|σεως
 * |διερμηνευειν pro διηρμη-
 νευειν
 * αυτου, pro εαυτου

28. ηγγεισαν — με
 29. * εσπερας pro εσπεραν † με| pro εμε
κε| κλεικεν θεωρειται
 30. * κα|τακεισθαι pro κατακλι-
θηναι
— λαβων τον αρτον
 33. † υψεστρεψαν pro υπεστρε-
ψαν
 34. — οντως man 1; add sup
man 2
 35. * το pro τα
κλασι
 36. ¶* αυτοις| pro αυτος
+ εγω ειμει μη φοβεισθαι
post λεγει αυτοις|
 37. * |φοβηθεντες pro πτοηθεντες
ενφοβοι
 38. εσται,
 39. |ειδετε
— μου²
ειμει,
- με
 † με| pro εμε
θεωρειται
 41. † τη χαρας|
 42. — και απο μελισσιου κηριου
 44. † μωνσεως,
 45. συν|ειεναι
 46. |οντως
 48. εσται
 49. < εγω ιδου
επαγγελεια|
καθεισατε|
ενδυσησθαι|
 50. — εις man 1, add sup man 2
* βηθανιαν, (ν^2 in ras man
2; scr σ man 1)
— αυτου
† |ηυλογησεν
 53. — αμην
Subscr εναγγελιον κατα λου-
καν man 1.

SECUNDUM MARCUM

Inscr εναγγελιον κατα μαρκου την 2

CAPUT I

1. — του²

2. — εμπροσθεν σου

3. ποιειται

+ (post τρι|βους αυτου,) (3a)
πασα φαραγξ πληρωθησε|-
ται, και παν ορος και βουνος
ταπινωθη|σεται, και εσται
παντα τα σκολια εις εν|θειαν,
και η τραχεια εις πεδιον,
(3b) και (ι sup την 1?)
οφθη|σεται η δοξα κυ, και
οψεται πασα σαρξ το| σωτη-
ριον του θυ, (3c) οτι κς ελα-
λησεν φωνη| λεγοντος, βοη-
σον και ειπα τι βοησω, (3d)
οτι| πασα σαρξ χορτος, και
πασα η δοξα αυτης| ως ανθος
χορτου, εξηρανθη ο χορτος
και| το ανθος εξεπεσεν, το δε
ρημα κυ μενει| εις τον αιωνα·
και

5. ιεροσολυμειται|

— ποταμω

6. + ην post |και²

αισθιων

7. ειμει

* του υπο|δηματος pro των
υποδηματων

8. † βαπτιση

9. * εγενετο δε pro και εγενετο

+ και post ημεραις

† ναζαρεθ

10. * |εκ pro απο

* καταβαινον απο| του ουρα-
νου ωσει περιστεραν και
μενον| pro ωσει περι-
στεραν καταβαινον

11. * του ουρανου, pro των ου-
ρανων
† ην|δοκησα,

13. <μη μερας pro ημερας τεσ-
σαρακοντα

14. — o ante τις

15. ηγ|γεικεν

* των ουρανων, pro του θεου
μετα|νοειται
πιστευεται

16. ιδειν

* αμφι|βαλλοντας pro βαλ-
λοντας

17. — o ante τις

18. — αυτων

19. — εκειθεν

20. < ευθεως post και²

< εν τω πλοιω post μισθωτων

* ηκολου|θησαν αντω pro
απηλθον οπισω αυτου

21. † κα|φαρναουμ,

24. — εα

* συ pro σοι

< ημας απολεσαι

+ ωδε ante οιδα

25. * |και ειπεν pro ο ιησους λε-
γων

* εκ| του ανθρωπου, pro εξ
αυτου

25-26. + πνα ακαθαρτον, και|

- εξηλθεν το πνα ante
σπαραξαν
26. — και¹
— το πνευμα το ακαθαρτον
* ανεκραγεν pro κραξαν
* και α|πηλθεν απ pro εξηλ-
θεν εξ
27. * εθαυμαζον| pro εθαυμβηθη-
σαν
* και συνεζητουν pro ωστε
συζητειν
* εαν|τους pro αυτους
* λεγοντες, pro λεγοντας
— τι εστι τουτο
κενη|
* η εξουσιαστικη αυτου, και
οτι| pro οτι κατ' εξου-
σιαν και
28. * |και εξηλθεν pro εξηλθε
δε
* πανταχον| pro ευθυς
29. * |εξελθων δε εκ της συνα-
γωγης ηλθεν| pro και ευ-
θεως εκ της συναγωγης
εξελθοντες ηλθον
οικειαν
+ ιακωβου και post ιακωβου
και
30. < κατεκειτο δε η πενθερα σι-
μωνος|
— ευθεως
31. + εκτινας την χειρα| και επι-
λαβομενος post προσελ-
θων
— κρατησας της χειρος αυτης
— ευθεως
διη|κονι
* αυτω, pro αυτοις
32. — και τους δαιμονιζομενους
33. πολεις
- * |συνηγμενη pro επισυνηγ-
μενη
* τας θυρας, pro την θυραν
34. ποι|κειλαις
+ απ αυτων, post ε|ξεβαλεν
λα|λιν
+ χνειναι· post ηδισαν αυ-
τον|
35. — πρωι
* εννυχα pro εννυχον
— λιαν
— εξηλθ εκαι
† και εκει pro κακει
36. — ο
37. — και ευροντες αυτον
* λεγοντες pro λεγονσιν
* ζητου|σιν σε παντες, pro
οτι παντες ζητουσι σε
38. — ινα κακει
* κη|ρυσσων pro κηρυξω
* εληλυθα,| pro εξεληλυθα
39. * εις τας συναγωγας| pro ειν
ταις συναγωγαις
— και τα δαιμονια εκβαλ-
λων
40. — και γονυπετων αυτον
+ κε post λεγων
— αυτω, οτι
41. εκτινας
* λεγων pro και λεγει αυτω
καθαρισθητει,
42. — ειποντος αυτον
— και εκαθαρισθη
43. — και εμβριμησαμενος αυτω,
ευθεως εξεβαλεν αυτον
44. μηδενει
— μηδεν
† αλ|λα
< δειξον εαυτον pro σεαυτον
δειξον

- * καθαρσιου, pro καθαρισ-
μου
* |ο pro α
† μωσης
45. κηρυσ|σιν
— πολλα
— αυτον^ι
* επ pro εν
* παντοθεν,| pro πανταχοθεν
- * λεγει pro ειπεν
— ταυτα
διαλογειζεσθαι
9. + γαρ post τι
— τω παραλυτικω
* σου pro σοι
εγειρε
— και αρον σου τον κραββα-
τον

CAPUT II

1. * ερχεται pro εισηλθεν
† καρφαναουμ
— δι' ημερων
* εν οικω pro εις οικου
2. — ευθεως
χωριν,|
— μηδε τα προς την θυραν
* προς αυτους pro αυτοις
3. + ιδου ανδρες post |και
+ βασταζοντες εν κρεβαττω
post αυτον|
— φεροντες, αιρομενον υπο
τεσσαρων
4. * προσελθειν| pro προσεγ-
γισαι
* απο του οχλου, pro δια του
οχλου
— εξορυξαντες
† κρα|βαττον
* εις ον pro εφ' ω
5. ¶ * σου αι| αμαρτιαι, pro σοι
αι αμαρτιαι σου
6. + λεγοντες, post αυτων
7. ουτως
* αφειναι pro αφιεναι
8. — ευθεως
— αυτου
— ουτως
— εν εαυτοις
10. ειδηται
αφειεναι
— επι της γης
11. — σοι λεγω
εγειρε
† |κραβαττον
12. * ο δε εγερθεις pro και
ηγερθη
— ευθεως
+ αυτου post αρας
† |κραβαττον
— εξηλθεν
* εμπροσθεν pro εναντιον
+ απηλ|θεν, post παντων
* θαυμαζειν αυτους pro εξι-
στασθαι παντας
— λεγοντας
< ουτως ουδεποτε|
* ειδον: pro ειδομεν
14. λενειν
αλ|φεον
* του τελωνιον| pro το τελω-
νιον
* ηκολουθει pro ηκολουθη-
σεν
15. * γει|νεται pro εγενετο
* ανακειμενων αυτων pro εν
τω κατακεισθαι αυτον
οι|κεια
— αυτον^ι, και
|συνανεκιντο

16. * |των φαρισαιων pro και οι φαρισαιοι
 — ιδοντες αυτου εσθιοντα μετα των τελωνων και αμαρτωλων
 * δια τι pro τι οτι
 — και πινει
17. — αυτοις
 † αλλα
 * εληλυθα pro ηλθον
 — εις μετανοιαν
 + μαθηται post οι²
 — οι⁴
19. — ο ιησους
 * νυμφιοι pro νιοι (νυμ in ras man 1)
 — οσον χρονον μεθ' εαυτων εχουσι τον νυμφιον, ου δυνανται νηστευειν
20. * εκεινη τη ημερα, pro εκειναις ταις ημεραις
21. — και¹
 * επισυναπτι| pro επιρραπ- τει
 — επι
 ερει
 + απ αυτου| ante το¹
 — αυτου
 * πλειω pro χειρον γεινεται,
22. + |αλλ εις καινους post πα- λαιους
 * διαρρηστον|ται οι ασκοι pro ρησσει ο οινος ο νεος τους ασκους
 * απολλυνται, pro απολουν- ται
 * βαλλουσιν,| pro βληγεον
23. * αυτον εν τοις σαββασιν| πορευεσθαι pro παραπο- ρευεσθαι αυτον εν τοις σαββασι
 * εσπαρμενων,| pro σπορι- μων
 < οι μαθηται αυτου ηρξαντο — οδον ποιειν
 * τιλλειν| pro τιλλοντες
24. * οι δε pro και οι ειδε
 — εν
25. — αυτος
 * λεγει pro ελεγεν
 * |ουδε τουτο pro ουδεποτε
 * τι sup man 2 (o man 1, del man 2)
 † δαν|ειδ,
 επινασεν
 * μετ αυτου, (εταυτ in ras man 1)
26. * εισελθων pro εισηλθεν
 — επι αβιαθαρ του αρχιε- ρεως, και
 < εφαγεν ante τους αρτους|
 * και εδωκεν και τοις| μετ αυτου ους ουκ εξεστιν φα- γειν ει μη| τοις υερευσιν, pro ους ουκ εξεστι· · · τοις συν αυτω ουσι
27. * λεγω δε υμιν οτι pro και ελεγεν αυτοις
 * εκτισθη pro εγενετο
 — ουχ ο ανθρωπος δια το σαββατον

CAPUT III

1. * εισελθοντος αυτου pro εισ- ηλθε παλιν
 * ερχεται pro και ην εκει + προς αυτον post ανθρω- πος

- * εχων ξηραν pro εξηραμμε-
νην εχων
2. * παρετη|ρουντο pro παρετη-
ρουν
* θεραπευ|ει pro θεραπευσει
— αυτον²
3. — εξηραμμενην
+ ξηραν post χειρα|
εγειρε
* εκ του μεσου, pro εις το
μεσον
4. * αγαθον| ποιησαι pro αγα-
θοποιησαι
* ου, pro κακοποιησαι
* απολεσαι·| pro αποκτει-
ναι
5. * περιβλεψαμενος δε| pro και
περιβλεψαμενος
— συλλυπουμενος
εξετινεν|
† απεκατεσταθη
— υγιης ως η αλλη
6. * |εξελθοντες δε pro και
εξελθοντες
— ευθεως
συνβουλιον
* εποιουντο| pro εποιουν
7. * |ο δε pro και ο
— ηκολουθησαν αυτω
— απο²
8. — και απο της ιδουμαιας
— οι
+ ηκολουθουν αυτω post σι-
δο|να
— πληθος πολυ
* ακουοντες pro ακουσαντες
— ηλθον προς αυτον
10. * εθεραπευεν pro εθεραπευ-
σεν
* επεπιπτο| pro επιπτειν
- * αυτου man I, αυτω man 2
(ω sup)
11. * τα πνευματα δε pro και τα
πνευματα
* ιδον pro εθεωρει
* προσεπιπτον pro προσε-
πιπτεν
* εκραζον pro εκραζε
* λεγοντες pro λεγοντα
— οτι
12. — πολλα
* ποιωσιν, pro ποιησωσι
13. * αναβας pro αναβαινει
— και²
* |προσεκαλεσατο pro προσ-
καλειται
— αυτος
14. + μαθητας| post $\bar{\iota}\beta$ (pro δε-
δωκα)
+ ους post αυτου
+ αποστολους| ωνομασεν,
post και²
* αποστιλη pro αποστελλη
+ το εναγγελιον, post κη|-
ρυσσιν
15. * εδωκεν αυ|τοις pro εχειν
εκβαλλιν
+ και περια|γοντας κηρυσσιν
το εναγγελιον,| post δαι-
μονια,
16. — τω
< ονομα σιμωνι
17. — και ιακωβον τον του ζεβε-
δαιον, και ιωαννην τον
αδελφον του ιακωβου
* |κοινως δε αυτοις εκαλεσεν
βοανανηρ|γε, pro και
επεθηκεν αυτοις ονο-
ματα βοανεργες
18. ¶ * ησαν δε ουτοι| σιμων, και

- ανδρεας, ιακωβος, και ιωανης, φιλιππος και μαρθολομεος, και μαθθεος, και θωμας, και ιακωβος ο του αλφαιου, και σιμων ο κανανεος, pro και ανδρεαν..... κανανιτην
19. * ιουδας ισκαριωτης ο pro ιουδαν ισκαριωτην ος
* παραδους pro παρεδωκεν
20. * ερχεται pro ερχονται
† μηδε pro μητε
21. * |περι pro οι παρ' + οι γραμματεις και οι λοιποι| post αυτου
† ελεγαν
* εξηρτηνται αυτου pro εξεστη
22. — οι γραμματεις
+ γραμματις,| post καταβαντες
— και οτι
τον αρχοντα pro εν τω αρχοντι
+ και δι αυτου post δαιμονιων,
23. <εν παραβολαις, post αυτοις
* ειπεν pro ελεγεν |εκβαλλιν,
25. † και pro και εαν οικεια¹
— η οικια εκεινη
26. * εαν pro ει
— ανεστη
* εμερισθη, pro και μεμερισται
+ η βασιλεια αυτου post |σταθηναι
27. * ουδεις δυναται pro ου δυναται ουδεις
- <διαρπασαι ante εισελθων
οικειαν¹
— αυτου¹
* τα σκευη pro την οικιαν²
† διαρπαση,|
28. <τα αμαρτηματα αφεθησεται
+ αι ante βλασφημιαι,
— οσας αν βλασφημησωσιν
29. — εις¹
— εις τον αιωνα
† αλλα|
* αμαρτιας, pro κρισεως
30. * εχειν αυτον,| pro εχει
31. * και ερχεται pro ερχονται ουν
< αυτου η μητηρ και οι αδελφοι αυτου,
απεστιλα|
* καλουντες pro φωνουντες
32. <περι αυτον οχλος,
* και λεγουσιν pro ειπον δε
* στηκουσιν ζητουντες pro ζητουσι
33. * ος δε pro και¹
* και ειπεν αυτοις, pro αυτοις λεγων
— μου¹
* και pro ή
34. * αυτον pro τους περι αυτον
+ τους| μαθητας post καθημενους ειδεις
35. * και ος pro ος γαρ
* ποιη pro ποιηση
< μου αδελφος
— μου²

CAPUT IV

1. <ηρξατο παλιν
 - * προς| pro παρα
 - * πλειστος, pro πολυς
 - <εις το πλοιον| ενβαντα
 - * παρα τον αιγιαλον,| pro εν τη θαλασση
 - * εν τω αιγιαλω pro προς την θαλασσαν
 - επι της γης
2. — πολλα
 - * λεγων,| pro και ελεγεν
 - αυτοις εν τη διδαχη αυτου
3. |ακουεται
 - του
4. — εγενετο εν τω σπειρειν
 - * το μεν pro ο μεν
 - * ορνεα pro πετεινα του ουρανου
5. * |αλλα pro αλλο
 - * τα πετρωδη, pro το πετρωδες
 - * και ο|τι pro οπου
 - και
 - * ανετει|λε, pro εξανετειλε
 - δια το μη εχειν βαθος γης
6. ανατιλαντος
7. * αλλα pro αλλο
 - * επι pro εις
 - * αυ|τα pro αυτο
 - * εδωκαν, pro εδωκε
8. * αλλα ε|πεσαν pro αλλο επεσεν
 - † εδι|δει pro εδιδου
 - * αυξανο|μενον pro αυξανοντα
 - * φερει, pro εφερεν
 - + το ante εν ter
 - λ pro τριακοντα

9. — αυτοις
10. * |και οτε pro οτε δε
 - * επηρωτη|σαν pro ηρωτησαν
 - * μαθηται αυτον pro περι αυτον συν τοις δωδεκα
 - * τις η παρα|βολη αυτη, pro την παραβολην
11. * λεγει pro ελεγεν
 - γνωναι
 - τα ante παντα γεινεται
12. — βλεπωσι, και
 - ακουωσι, και
 - * συνωσιν| pro συνιωσι
 - τα αμαρτηματα
13. γνωσεσθαι,
15. † ευθυς
 - ερει
 - * εις αυτους,| pro εν ταις καρδιαις αυτων
16. * |ουτοι δε pro και ουτοι
 - ομοιως
 - * οιτινες pro οι²
17. * και pro η
 - + και post λογο|
 - † ευθυς
 - * σκανδαλιζεται, ταν I,
corr σκανδαλιζονται
ταν 2
18. — και ουτοι εισιν
 - + δε post οι¹
19. * βιον pro αιωνος
 - τουτου
 - * απαται pro η απατη
 - και αι περι τα λοιπα επιθυμιαι συνπνιγουσι

- * ακαρποι γιγνονται, pro
ακαρπος γινεται
20. * ουτοι| δε pro και ουτοι
* πιπτο|τες, pro σπαρεντες
* καρπον φερουσιν| pro καρ-
ποφορουσιν
- + το ante εν ter
λ, ξ, ρ
21. * λεγει| pro ελεγεν
* καιεται pro ερχεται
κλεινην|
- * αλλ' pro ουχ
* τεθη, pro επιτεθη
22. * ουδεν| pro ου
— τι
* αλλ' ινα pro ο εαν μη
24. ¶ βλεπε|ται
ακουεται,
μετριται|
— και προστεθησetai υμιν
τοις ακουουσιν
25. * εχει pro αν εχη
26. * ανος οταν pro εαν αν-
θρωπος
— τον
* την γην pro της γης
27. * εγει|ρεται pro εγειρηται
* βλαστα pro βλαστανη
* μηκυνεται pro μηκυνηται
28. * πλη|ρης ο σειτος pro
πληρη σιτον
σταχυει,
29. — δε
— ευθεως
30. * πως pro τινι
* τινι την παραβο|λην δω-
μεν, pro ποια παραβολη
παραβαλωμεν
— αυτην
31. * κοκκον pro κοκκω
- * οπο|ταν pro ος οταν
* την γην pro της γης
* μικροτερον man 1, μικρο-
τερος man 2
+ ω| ante παντων
— εστι
32. — και οταν σπαρη
* αυξει pro αναβαινει
γεινεται
< μειζον (pro μειζων) ante
πα|των
λαχανων κ in ras man 1
(και ··· prim scr)
< αυτου υπο τη| σκιαν
πετινα
33. — πολλαις
† εδυναν|το
34. † καθ ειδιαν
* αυτας·| pro παντα
35. |οφειας
36. * αφιουσιν pro αφεντες
+ και post οχλον
* αμα πολλοι ησαν pro αλλα
δε πλοιαρια ην
37. γεινεται
λελαιψ
* μεγαλου ανεμον·| pro ανε-
μου μεγαλη
* και τα pro τα δε
* εισεβαλλεν pro επεβαλλεν
38. * εν pro επι¹
* προσ|κεφαλαιον pro το
προσκεφαλαιον
* διεγειρα|τες pro διεγει-
ρουσιν
— και³
— αυτω
39. * εγερθεις pro διεγερθεις
* τη θαλασση και ειπεν pro
ειπε τη θαλασση

- σιωπα
 * φιμωθητι | pro πεφιμωσο
 — μεγαλη
 40. * λεγει pro ειπεν
 διλοι
 ε|σται
 ουτως
 — πως ουκ
 εχεται
 41. * η θαλασσα και οι ανεμοι
 pro και ο ανεμος και η
 θαλασσα
- CAPUT V

1. † ηλθαν
 † την (ν sup man 3)
 * γεργυστηνων, pro γαδα-
 ρηνων
 2. * εξελθοντων αυ|των pro
 εξελθοντι αυτω
 — ευθεως
 < |ανος εκ των μνημιων (αν
 in ras man I, τ' prim
 scr)
 3. < ειχεν την κατοικησιν
 μνημιοις ·
 † ουδε pro ουτε
 * αλυσι αυτον | ουκετι εδυ-
 ναντο pro αλυσεσιν ου-
 δεις ηδυνατο αυτον
 4. * πολ|λακεις αυτον δεδεσθαι
 και πεδεις και |αλυσεσι | pro
 αυτον πολλακις πεδαις και
 αλυσεσι δεδεσθαι
 * διεσπαρκειαι δε pro και
 διεσπασθαι
 — υπ' αυτου
 αλυσις |
 * συντετριφεναι, | pro συντε-
 τριφθαι
- * μηδενα δε ισχυειν αυτον
 ετι pro και ουδεις αυτον
 ισχυε
 5. * |νυκτος δε και ημερας δια-
 παντος pro και διαπαν-
 τος νυκτος και ημερας
 * μνημιοις pro μνημασιν
 6. ¶ — απο
 * προσεδρα|μεν pro εδραμε
 7. * λεγει, pro ειπε
 * συ| pro σοι
 — τουⁱ
 9. < ονομα σοι |
 * λεγει αυτω pro απεκριθη
 λεγων
 10. * αποστιλη αιτον | pro αυ-
 τους αποστειλη
 11. < προς τω ορι (pro προς τα
 ορη) post μεγαλη
 12. * παρακαλεσαντες αυτον ει-
 πα | pro παρεκαλεσαν
 αυτον παντες οι δαιμο-
 νες λεγοντες
 13. — ευθεως ο ιησους
 † εισηλθαν
 — ησαν δε
 14. * |και οι pro οι δε
 * αυτους pro τους χοιρους
 † |ανηγγειλον
 15. * ευρισκουσιν pro θεωρουσι
 — καθημενον και ιματισμενον
 και
 16. * ειδοτες pro ιδοντες
 18. * ενβε|νοντος pro εμβαντος
 < μετ αυ|του η
 19. * και pro ο δε ιησους
 * διαγγειλον pro αναγγειλον
 * πεποιηκεν pro εποιησε
 * ηλεηκεν pro ηλεησε
 20. κηρυσσιν

21. * διαπερα|σαντες pro διαπε-
ρασαντος
< εν τω πλοιω του τω
22. * τις pro εις
* ω οἰνομα pro ονοματι
ειδων
* προσπι|πτι pro πιπτει
23. < τας χειρας αυτη
* ινα pro οπως
25. — τις
< ιβ ετη pro ετη δωδεκα
26. — παρ'
27. + και ante ακουσασα
— ελθουσα
— του ιματιου
28. < αψωμαι αυτου
29. * ειαθη pro ιαται
30. * ειπεν, pro ελεγε
31. — αυτου
* συντριβοντα pro συνθλι-
βοντα
32. — ιδειν
* πεποιηκυιαν, pro ποιησα-
σαν
33. ιδια
+ εμπροσθεν πα|των post
αυτω²
* αιτιαν αυτης,| pro αλη-
θειαν
34. * θυγατηρ pro θυγατερ
ι|σθει
νυγειης
35. σκυλλις
36. — ευθεως
* παρακουσας pro ακουσας
37. < αυτω ουδενα
* παρακο|λουθησε, pro συν-
ακολουθησαι
+ μονον post ει μη
38. + και post θορυβον|
39. θορυβι|σθαι
40. + ειδοτες οτι απεθανεν,| post
|αυτου¹
* παντας pro απαντας
παραλαμβανι|
* εαυτου, pro μετ' αυτου
* κατακευμενον| pro ανακει-
μενον
41. — αυτη
† ταβιθα pro ταλιθα
— κουμι
εγειρε|
42. ιβ pro δωδεκα
43. διεστιλατο
† γνοι pro γνω

CAPUT VI

1. — εκειθεν, και ηλθεν
2. * ηρξαντο pro ηρξατο
— οτι
δυναμις
γεινονται|
3. + της| ante μαριας
αδελφε pro αδελφαι
4. — αυτοις
συνγενεσιν
οικεια|
5. † εδυνατο
* ουκετι pro εκει ουδεμιαν
< ποιησαι δυναμιν,
ολειγοις
6. < κυκλω κωμας
7. ιβ pro δωδεκα
* εδωκεν pro εδιδον
8. * παρηγ|γελλεν pro παρηγ-
γειλεν
* αρωσιν pro αιρωσιν
* πηραν pro ζωνην
9. ενδυσησθαι
χειτωνας

10. — αυτοις
† αν pro εαν
οικεια|
11. * οσ pro οσοι
+ τοπος post αν
* δεξηται| pro δεξωνται
* ακονση pro ακουσωσιν
* αντων,| pro αντοις
— αμην λεγω υμιν ··· πολει
εκεινη
12. * μετα|νοωσιν pro μετανοη-
σωσι
13. * εξεπεμ|πον pro εξεβαλλον
ηλιφον
+ αυτους,| post εθεραπευον
14. * |ελεγον pro ελεγεν
* βαπτιστης pro βαπτιζων
* αντου, (man 1) pro εν αντω
(ω sup ον man 2)
15. + δε post αλλοι¹
— εστιν η
16. * ον εγω| ον pro ον εγω (ον¹
sup man 2)
— εστιν· αυτος
— εκ νεκρων
17. — ο ante ηρωδης
αποστιλας
18. < γυναικα εχειν pro εχειν
την γυναικα
20. ιδως
συνετηρι
- * ηπορειτο pro εποιει
21. διπνοι
* εποιησεν pro εποιει
χειλιαρχοις|
22. — της²
* |ετησαι pro αιτησον
* δαν pro εαν
23. — και ωμοσεν αυτη, οτι ο εαν
με αιτησης, δωσω σοι
- * |ημισυ pro ημισους
— μου
24. * αιτησωμαι,| pro αιτησομαι
+ αιτησε post ειπεν²
25. † |ευθυς
— προς τον βασιλεα, ητησατο
λεγουσα
* δω|σης pro δως
— εξ αυτης
πινακει
26. * ακναειμενους pro συνανα-
κειμενους
27. απο|στιλας
— ο βασιλευς
† σφεκουλατορα pro σπεκου-
λατωρα
+ επι πινα|κει, post αυτον
28. * και pro ο δε
† φυλακη (η corr man 1 ex
ει sine ras)
πινακει
— αυτην¹
29. * |κηδευσαι pro και ηραν
* αυτον pro αυτο
— τω ante μιημιω.
30. † απηγ|γειλον
* εποιησεν| pro εποιησαν
— οσα²
* εδιδασκεν pro εδιδαξαν
31. — αυτοι
αναπανεσθαι
* λοιπον, pro ολιγον
— οι²
ηυκερουν,
32. † και (ι sup man 2)
33. ιδον
* αυτον pro αυτους¹
* υπαγοντες pro υπαγον-
τας
— αυτον¹

- και προηλθον αυτους, και συνηλθον προς αυτον
34. — ο ιησους
εσπλανχνισθη
* ηρξαντο pro ηρξατο
35. — αυτου
* παρηλθεν, pro πολλη
36. — αρτους
— γαρ
— ουκ εχουσιν
37. * δημαριων ῥ pro διακοσιων δημαριων
+ ινα εκα|στος αυτων βραχν τι λαβη,| post φαγειν
38. υπαγεται
— και¹
ειδεται,
39. συνποσια¹
— συμποσια²
40. † ανεπεσαν
* |ανδρες ῥ pro ανα εκατον ν, pro πεντηκοντα
41. † ηνλογη|σεν·
+ πεντε post τους³
* παρατιθωσιν pro παραθω σιν
43. ιβ pro δωδεκα
* πληρωματα| pro πληρεις
44. — τους αρτους, ωσει πεντακεισχειλιοι
45. † ευθυς
ενβηναι
— εις το περαν
† βηθαιδαν
+ αν post εως
47. οψειας
48. * ιδων pro ειδεν
+ σφοδρα, post αρτους
ερχε|τε
— προς αυτους
49. < φαντασμα εδοξα|
50. < θαρσιτε μη φοβεισθαι εγω ειμι|
51. — λιαν
* αυτοις pro εαυτοις
52. † συνηκον pro συνηκαν < αυτων η καρδια
53. † ηλθαν
+ εις post γην|
— και προσωριμισθησαν
54. † ευθυς
+ οι ανδρες του τοπου post |αυτον
55. * περιεδρα|μον pro περιδρα μοντες
+ εις ante ολην
+ και post εκεινη·|
* κρεβαττοις pro τοις κραβ βατοις
* οτι pro οπου
< εστιν εκει,
56. * οποταν pro οπου αν
* εισεπορευ|οντο pro εισεπο ρευετο
* ηψαντο pro ηπτοντο

CAPUT VII

2. * |τινες pro τινας
+ τινας post αυτου
+ τους ante αρτους
3. * πυκνα pro πυγμη αισθιουσιν,
4. † απ pro απο
+ δε οταν ελθωσιν post α|γο ras
αισθιουσιν,
κρατιν,
κλεινων,
5. επιτα
* ερωτω|σιν pro επερωτωσιν

- + λεγοντες· post γραμματις|
 * κοιναις ταις pro ανυπτοις
 αισθιουσιν
6. † επροεφητευσεν
 * αγαπα, pro τιμα
 * εχει pro απεχει
8. — γαρ
 κρατιτε
 — βαπτισμους ξεστων και
 ποτηριων, και αλλα παρ-
 ομοια τοιαυτα πολλα
 ποιειτε
9. * στησηται, pro τηρησητε
10. † μωνυσης|
 * αθετων pro κακολογων
11. λεγεται
 † αν pro εαν²
12. αφιεται
 — αυτον bis
13. + την εντολην post λογον|
 παραδοσι
 * παρεδοτε, pro παρεδωκατε
 — και παρομοια τοιαυτα
 πολλα ποιειτε
14. |ακονεται
 συνιεται|
15. * αυτον¹ (ν sup man 2)
 * εκ του ανου εκπορευομενα
 pro εκπορευομενα απ'
 αυτου
17. * εισηλθον pro εισηλθεν
18. |ουτως
 εσται,
 |κοινωσε,
19. * διανοιαν, pro καρδιαν
 † αλλα
 * χωρει, pro εκπορευεται
 * καθαριζων pro καθαριζον
21. — οι²
 21-22. <μοιχαι,| πορναι, κλο-
- παι, φονος (corr ex φο-
 νοι man 1) πλεονεξια|
 πονηρια, pro μοιχειαι...
 πονηραι
23. — ταυτα
 εκπορευετε
24. — εκειθεν
 * |ορια pro μεθορια
 — και σιδωνος
 οικειαν
25. — αυτης
 * εν πνι ακαθαρτω pro
 πνευμα ακαθαρτον
26. <η δε γυνη| ην
 † συραφοινισσα
 * εκβαλη pro εκβαλλη
28. — και λεγει
 * |λεγουσα κε, και pro ναι,
 κυριε· και γαρ
 * εσθιουσιν pro εσθιει
 † ψιχων| pro ψιχιων
30. — αυτης
31. ¶ * εις pro προς
 * εις | την δεκαπολιν, pro δε-
 καπολεως
32. + και post |κωφον
 † μογγιλαλον
33. * προσλαβομενος pro απο-
 λαβομενος
 — τους ante δακτυλους
 — αυτου¹
 < πτυσας| ante εις τα ωτα
 † γλωσσας pro γλωσσης
34. † |εφεθθα, pro εφφαθα
 † διανυχθητι,
 35. * διηνυγησαν pro διηνοιχθη-
 σαν
36. διεστιλατο
 * λεγωσιν,| pro ειπωσιν
 * οσω pro οσον

- αυτος
 37. † υπερπερισσω
 * πεποιηκεν pro ποιει
 — τους αλαλους

CAPUT VIII

1. ¶ + δε post εκειναις
 * παλιν πολλου pro παμπολλου
 + αυτω| post εχοντων
 — ο ιησους
 — αυτοις
 2. σπλαγχνιζομε|
 * τω οχλω pro τον οχλον
 * ημερε pro ημερας
 τρις
 3. + εως| post νηστις
 εκλυθησοντε
 * |και τινες pro τινες γαρ
 + απο ante μακροθεν
 4. + λεγοντες, post μαθηται
 — αυτου
 * ωδε δυνασαι αυτους| pro
 τουτους δυνησetai τις
 ωδε
 ερημειας,|
 5. * |ο δε ηρωησεν pro και
 επηρωτα
 + ωδε post ποσους
 < αρτους εχετε,
 † ειπαν
 6. † κα pro και¹
 αναπεσιν
 ζ pro επτα
 * αυτοις pro τοις μαθηταις
 αυτου
 7. † ειχαν
 ολειγα,
 + αυτα post και²
 8. — αυτα

- δε
 † περισευματα
 — κλασματων
 ζ pro επτα
 + πληρεις, post σπυριδας
 9. τετρακεισχειλιοι
 10. ¶ < ενβας ευθυς pro ευθεως
 εμβας
 — το
 + και post αυτου
 * προς το ορος| δαλμουναι,
 pro εις τα μερη δαλμανουθα
 11. † συνζητειν
 * απ pro παρ³
 σημιον
 * εκ pro απο
 12. — αυτου
 σημιον bis
 — λεγω νηιν
 * ου pro ει
 δοθησετε
 < ταυτη τη γενεα
 13. < παλιν ενβας
 14. * απελθοντες| pro επελαθοντο
 + οι μαθηται αυτου ante
 λαβειν
 — και ει μη
 * μονο| εχοντες αρτον pro
 αρτον ουκ ειχον
 15. βλεπεται
 † φαριοεων,
 + απο post και²|
 * των ηρωδιανων, pro ηρωδου
 16. * οι δε pro και
 — λεγοντες
 * εχουσιν, pro εχομεν
 17. + εν εαυτοις ολιγοπιστοι|
 post διαλογειζεσθαι

- εχεται bis
συνιεται
— ετι
18. * εχετε και pro εχοντες bis
* βλεπουσιν, pro βλεπετε
ακουεται.
— και²
μημονευεται
19. πεντακισχειλι|ους (ε² sup
man 2)
20. + αρτους post ζ̄ (pro επτα)
τετρακισχειλιους|
— κλασματων
† ειπαν
ζ̄, pro επτα
21. * λεγει pro ελεγεν
* ου|πω pro ου
συνιεται,
22. * ερχονται pro ερχεται
† βηθαιδα·|
23. * αυτου pro του τυφλου
* ενπτυσας pro πτυσας
+ και post αυτου
+ |επ ante αυτω
* ηρωτα pro επηρωτα
— τι
24. * ο δε pro και
* λεγει, pro ελεγε
— οτι
— ορω
25. + αυτου post χειρας
— εποιησεν αυτον
* διεβλεψεν pro αναβλεψαι
† απεκατεσταθη|
* ανεβλεπεν man 1 pro
ενεβλεψεν (ενεβλεπεν
man 2)
* παντα τηλαυγως, pro τη
λαυγως απαντας
26. α|πεστιλεν
- * |μη pro μηδε¹
— μηδε ειπης τινι εν τη κωμη
27. καισαριας
< επη|ρωτα post αυτου²
28. + λεγον|τες, οι μεν post απε-
κριθησαν
* |αλλοι δε pro και αλλοι
29. — και αυτος
|λεγεται,
— ειναι
+ ο νιος του θ̄ν του ζωντος·|
post ξ̄ς
30. * λεγον|σιν pro λεγωσι
31. + απο τοτε post και¹
* απο prim scr, corr υπο
man 1
+ τω| ante αρχιερεων
* τη τριτη ημερα pro μετα
τρεις ημερας
32. † παρησια
33. * ιδως pro ιδων
34. — αυτοις
* |ει τις pro οστις
* ακολουθειν pro ελθειν
* αρας pro αρατω
— αυτου², και
35. < εαυτου ψυχην, pro ψυχην
αυτου²
— ουτος
36. * ωφελει τον ανον pro ωφε-
λησει ανθρωπον
< εαυ|του ψυχην, pro ψυχην
αυτου
37. * τι γαρ pro η τι
38. επεσχυ|θη
— λογους
— ταυτη
μοι|χαλιδει
επεσχυνθησεται
* και pro μετα

CAPUT IX

1. ¶ — αν
εληλυθειαν
2. † καθ pro κατ'
+ εν τω| προσευχεσθαι αν-
τους post και⁵
+ ο τις post μετεμορφωθη|
3. — χιων, οια
4. + ιδου post και¹
* αυτος pro αυτοις
† |μωση pro μωσει
συνιλαλουντες
5. * ειπεν πετρος pro ο πετρος
λεγει
|ραββει
< αδε ημας
* θελεις ποιησω αδε pro
ποιησωμεν
τρις,
† μωση
6. * λαλει pro λαληση
7. + ιδου post |και¹
* |αυτους, pro αυτοις
— ηλθε
< ακουετε αυτου,
8. * περι|βλεπομενοι pro περι-
βλεφαμενοι
9. |διεστιλατο
* α ειδον| εξηγησονται, pro
διηγησωνται α ειδον
10. * οι δε pro και
† συνζητουντες
* ε|στιν οταν pro εστι το
* αναστη, pro αναστηναι
11. * επη|ρωτησαν pro επηρω-
των
* τι ουν pro οτι¹
γραμματις
12. — μεν
- * πρωτος pro πρωτον
* αποκαθιστανι pro αποκα-
θιστα
† εξουθενηθη| pro εξουδε-
νωθη
13. * ηδη pro και¹
* ηλθεν| pro εληλυθε
* αυτω· pro αυτον
14. * ελθοντες pro ελθων
* ιδου pro ειδεν
— πολυν
γραμματις
† συνζητουντας
* προς αυτους| pro αυτοις
15. † ευθυς
* ιδοντες pro ιδων
* εξεθαμ|βηθησαν pro εξε-
θαμβηθη
16. * αυτους, pro τους γραμμα-
τεις
† συν|ζητειτε
* εαυτους, pro αυτους
17. < εις post οχλου
+ αντω, post ειπεν
18. — αυτον²
— αυτου
ξηρευετε,
† ειπα pro ειπον
* ηδυνηθησα| εκβαλειν αυτο,
pro ισχυσαν
19. * και pro ο δε
* αυτοις| pro αυτω
+ ο τις ante λεγει,
* απιστε pro απιστος
+ και διεστραμ|μενη ante έως
* ανεξωμαι pro ανεξομαι
φερεται
20. — και²
— αυτον⁴
21. < αυτου τον πρα

- + λεγων| ante ποσος
 * εξ ou pro ως
 * εκπαιδοθεν, pro παιδιοθεν
 22. πολ|λακεις
 — και²
 † αλλα
 * δυνη| pro δυνασαι
 23. * τουτο pro το
 * δυνη pro δυνασαι
 — πιστευσαι
 24. * το πνα pro ο πατηρ
 * παιδαριου pro παιδιου
 — μετα δακρυων
 * ειπεν· pro ελεγε
 — κυριε
 * βοηθησον pro βοηθει
 25. * συντρεχει pro επισυντρε-
 χει
 + ο ante οχλος
 — τω ακαθαρτω
 * το αλαλον κ(αι)| κωφον
 πνα pro το πνευμα το
 αλαλον και κωφον
 < επιτασσω σοι
 26. * κραξας pro κραξαν
 * σπαραξας pro σπαραξαν
 — αυτον
 27. — αυτον¹
 — και ανεστη
 28. * εισελθοντος αυτου pro εισ-
 οντα αυτον
 + προσηλ|θον αυτω post οι-
 κον
 + κατ ιδιαν και post μαθηται
 — αυτου
 * επη|ρωτησαν pro επηρω-
 των
 + λεγοντες, post αυτον²
 — κατ' ιδιαν
 29. δυνα|τε
30. νηστια·|
 31. * λεγει pro ελεγεν
 παραδιδοτε
 * εγειρεται· pro αναστησε-
 ται
 32. * ερω|τησαι pro επερωτησαι
 33. * ηλθον pro ηλθεν
 † καφαρναουμ',|
 οικεια
 * διελεχθητε προς εαυ|τους·
 pro προς εαυτους διελο-
 γιζεσθε
 34. * αυτων μιζο| ειη, pro μει-
 ζων
 35. — και¹
 καθεισας
 iβ̄ pro δωδεκα
 εστε|
 36. — αυτο εν
 ενανκαλισαμενος
 37. † αν pro εαν bis
 * εκ pro εν
 * παιδιον pro παιδιων
 * |εν pro επι
 απο|στιλαντα
 38. * και αποκριθεις pro απε-
 κριθη δε
 * ειπεν, pro λεγων
 + |εν ante τω ονοματι
 * ηκολουθει pro ακολουθει¹
 — οτι ουκ ακολουθει ημιν
 39. — ιησους
 * εν| pro επι
 * δυνησονται pro δυνησεται
 — ταχν
 < με κα|κολογησαι,
 40. * ημων pro ημων bis
 41. < αν γαρ pro γαρ αν
 — τω
 * χρο|ς pro χριστου

- |εσται,
+ οτι post υμιν
42. + μου post μικρων
— αυτω
* περιεκει|το μυλον ονικον
pro περικειται λιθος
μυλικος
* εβληθη pro βεβληται
43. * |σκανδαλιση pro σκανδα-
λιζη
< |κυλλον, post εισελθει,
— την γεενναν, εις
44. — οπου ο σκωληξ*** ου σβεν-
νυται
45. * σκανδαλιση pro σκανδα-
λιζη
* κοψον pro αποκοψον
< σοι εστιν
* απελθει| pro βληθηναι
46. — εις το πυρ**** ου σβεν-
νυται
47. * ει pro εαν
* |σκανδαλιση pro σκαν-
δαλιζη
— σοι
— βληθηναι
— του πυρος
48. * σβεννυεται| pro σβεν-
νυται
49. * αλις γηθησεται pro αλι-
σθησεται
— και πασα θυσια αλι αλι-
σθησεται
50. † αλα pro αλας ter
* μωρανθη pro αναλον γενη-
ται
* αρτυ|σηται pro αρτυσετε
+ υμεις ουν post αρτυσηται
< εν εαυτοις εχεται
ειρηνευεται

CAPUT X

1. † και εκειθε| pro κακει-
θεν
— δια του
* συνπορευεται pro συμπο-
ρευονται
— παλιν¹
* ο|χλος pro οχλοι
ιωθει
2. * οι δε φαρισαιοι προσελ|-
θοντες pro και προσελ-
θοντες οι φαρισαιοι
* αυτον pro αυτον¹ man 1,
corr αυτον man 2 (^{v²}
eras et v scr)
3. ενεπιλατο
† μωσης,
4. † ειπαν|
† μωσης
5. εγραψε
— υμιν
6. ¶ — αυτους
7. + και ειπεν, ante ενεκεν
|καταλιψει
* εκαστος pro ανθρωπος
8. * ουκ pro ουκετι
< σαρξ| μια,
9. * εζευξεν pro συνεζευξεν
10. οικεια
< επηρω|τησαν ante οι μα-
θηται
— περι του αυτου
— αυτον
11. — ος εαν απολυση*** μοιχα-
ται επ³ αυτην
12. — και¹
< απολυση γυνη
* γαμηση αλλον pro γαμηθη
αλλω

- + και| εαν ανηρ απολυση την
γυναικα μοιχατ(αι)|
post μοιχαται,
14. + επιτευμησας post και¹
< αυτοις ειπεν,
αφεται
† εμε pro με
— και²
κωλυεται
* των ουρανων·| pro του
θεου
15. † αν pro εαν
16. ενανκαλεισαμενος
* επιτιθει pro τιθεις
+ και post αυτα²
† ευλογει|
17. + ιδου τις πλουσιος post οδο|
— εις
— αυτον¹
+ λεγων, post αυτον²
18. — μη αποστερησης
+ σου, post |μρα
20. + τι υστερω ετι,| post μου
21. — ο δε
ενβλεψας
+ ει θελεις τελιος ειναι post
αυτω,²
* σε pro σοι
— τοις ante |πτωχοις
* ουρανοις| pro ουρανω
< αρας τον σταυρον σου ante
δευρο
ακολουθι
22. * απο του λογου pro επι τω
λογω
+ α|π αυτου post απηλθεν
24. ¶ ante ο δε τις
— παλιν
— τους πεποιθοτας επι τοις
χρημασιν
- + πλουσιον, post εισελθειν
25. — της bis
† τρωμαλιας pro τρυμαλιας
< πλουσιον post θυ
26. * δυνησεται pro δυναται
27. + μεν| post παρα¹
+ τουτο post ανοις
† αλλα
— εστι παρα
28. — και¹
< αυτω λεγειν ο πετρος
— ιδου ημεις
< παντα αφηκαμεν
* ηκολουθηκαμεν pro ηκο-
λουθησαμεν
29. — δε
οικειαν
< η μρα η πρα
— η γυναικα
+ ενεκεν post και
30. οικειας
— αδελφους και
* μρα pro μητερας
31. — οι
32. — και³
+ αυτω, post ακολουθουντες
— εφοβουντο
ιβ pro δωδεκα
33. — τοις²
— αυτον²
34. ενπεξονσιν
* ενπτυσωσιν pro εμπτυ-
σουσιν
35. * προσηλθον pro προσπο-
ρευονται(προσελθοντες prim
scr man 1 ; litt τες del man
(1) et 2 et 3; ε¹ eras et η
scr man 3)
* θελωμεν pro θελομεν
† α| pro εαν

- + σε post ἄ
* αιτησωμεθα pro αιτη-
σωμεν
36. θελεται
< με ποιησαι (με sup
man 2)
37. — σου²
* βασιλεια της δοξης, | pro
δοξη σου
38. + αποκριθεις post τις
* αυτω pro αυτοις
* |το pro τι
αιτισθαι,
δυνασθαι
- * η pro και
39. † ειπαν |
— αυτω
— ο δε ιησους ειπεν αυτοις
πιεσθαι.
βα|πτιζομε
βαπτισθησθαι,
40. κα|θεισαι
* η pro και
— μου²
42. — ιησους
— αυτους
* ου μεγα|λοι pro οι μεγαλοι
— αυτων³
43. ουτωσ |
— δε
* εστιν pro εσται
* οστις αν pro ος εαν
< εν ν|μιν μεγας γενεσθαι
< υμων διακο|νος,
44. * ειναι pro γενεσθαι
+ υμων post |εσται
45. † λουτρον
46. + ο ante νιος
— βαρτιμαιος ο
47. * ναζαρηνος pro ναζωραιος
48. — και επετιμων ... ελεησον
με
49. — αυτω
* θαρ|ρων pro θαρσει
εγειρε
φωνι
51. θελις
† ραββουνι |
52. — ιησους
* αυτω pro τω ιησου

CAPUT XI

1. ενγιζουσιν
† ιεροσολυμα
ελεω |
2. — και¹
* λε|γων pro λεγει
υπαγεται
< κατεναντι κωμην, pro
κωμην την κατεναντι
— υμων
ευρησεται
* ω pro εφ' ον
+ ον|πω ante ουδεις
* επικεκαθεικεν pro κεκαθικε
3. — ποιειτε τουτο
4. — τον
— την
5. * |τινες δε pro και τινες
* εστωτων pro εστηκοτων
6. * ειπεν αυτοις pro ενετειλατο
7. * αγουσιν pro ηγαγον
* επιβαλλουσιν pro επε-
βαλον
- αυτων
* καθιζει pro εκαθισειν
8. — αυτων
* |εστρωννυον pro εστρωσαν
— αλλοι δε στοιβαδας ... εις
την οδον

9. — *ωσαννα*
10. |*βασειλια*
— *εν ονοματι κυριου*
* *ειρηνη pro ωσαννα*
11. — *ο ιησους, και*
οφειας
— *ηδη*
ιβ· *pro δωδεκα*
12. * *αυριο| pro επαυριον*
* *εις βηθανιαν pro απο βη-*
θανιας
επι|νασεν,
13. * *απομακροθεν συκην| pro*
συκην μακροθεν
+ *εις αυτην, post ηλθεν*
< |*τι ευρησει*
* *εις αυτην, pro εν αυτη*
+ *μονον| post φυλλα*
+ *ο ante καιρος*
14. < *ειπεν αυτη ο Ιησος*,
< *εις τον αιωνα| εκ σου καρ-*
πον μηδεις
* *φαγη· κ(αι) ηκουσαν| pro*
φαγοι. και ηκουον
15. — *ο ιησους*
— *και αγοραζοντας*
† *εν τω ιερω (ν τω ιερω in*
ras man i; prim scr ε
τω ιερω)
+ *εξεχεε·| post κολλυβισ-*
των
17. *εθνεσι·*
|*σπηλεον*
18. < *οι αρχιερεις και οι γραμ-*
ματις,
* *απολεσωσιν pro απολε-*
σουσιν
* |*πας γαρ pro οτι πας*
19. * *οταν pro οτε*
* *εγεινετο*
- * *εξω| της πολεως εξεπο-*
ρευνοντο, pro εξεπορευετο
εξω της πολεως
20. < *παραπο|ρενομενοι πρωει*
εξηρανμενην
21. *ραββει,*
ειδε
22. — *και*
εχεται
+ *του ante θυ·|*
23. — *οτι¹|*
ορι|
* *αρθηναι pro αρθητι*
* *βληθηναι pro βληθητι*
— *ο εαν ειπη*
24. — *αν*
αιτισθαι,
* *ελαβετε pro λαμβανετε*
25. *στηκηται*
* *ανη pro αφη*
26. — *ει δε υμεις... παραπτωματα*
υμων
28. * |*ελεγον pro λεγουσιν*
< *ταντην την εξουσιαν*
— *ινα ταντη ποιης*
29. ¶ * *επερωτω| pro επερωτησω*
— *και¹*
* *τινι pro ποια*
30. * *απ pro εξ¹*
αποκριθηται
31. * *διελογιζο|το pro ελογι-*
ζοντο
* *αυτους pro εαντους*
+ *οτι post λεγοντες,*
+ *ημιν post ερει*
— *ουν*
32. * *φοβουμεθα pro εφοβουντο*
* *παντες pro απαντες*
* |*ηδισαν pro ειχον*
33. < *τω ιν λεγουσι|*

† οιδομεν, man 1, corr οιδα-
μεν man 3

CAPUT XII

1. * λαλειν, pro λεγειν
- * ανος τις εφυ|τευσεν αμ-
πελωνα, pro αμπελωνα
εφυτευσεν ανθρωπος
- + αν|τω post περιεθηκεν
- και³
- * εξωρυξεν pro ωρυξεν
2. απεστιλεν
- προς τους γεωργους
3. + και απεκτιναν post |εδι-
ραν
απεστιλαν
4. — παλιν
απεστιλεν
— λιθοβολησαντες
- * κεφαλεωσαντες pro εκεφα-
λαιωσαν και
απεστιλαν|
- * ητιμασμενον, pro ητιμωμε-
νον
5. απεστι|λεν,
— κάκεινον απεκτειναν
- * δε pro μεν
αποκτινοντες,
6. * νυστερον δε| pro ετι ουν
+ τον ante αγαπητον
απε|στιλεν
- και αυτον
— οτι
7. < ειπαν, post εαυτους
αποκτι|νωμεν
8. απεκτ.να|
10. * ανεγνωκατε, pro ανεγνωτε
α|πεδοκειμασαν
12. — και αφεντες αυτον, απηλθον
14. * ηρξαντο ερωταν αυτο| εν

- δολω· pro λεγουσιν
αυτω
- ον¹
- + |ειπον ουν ημιν ante εξε-
στιν
< δουναι κηνσον καισαρι|
(κηνσον sup man 2)
15. + υποκριται, post πειραζετε
ειδω,
16. † ειπαν
— αυτω
17. — ο ιησους
< τα καισα|ρος αποδοτε
18. |σαδδουκεοι
19. † μωυσης|
* εχη pro καταλιπη
* τεκνον| pro τεκνα
— αυτον^{1, 2}
20. * απεθανεν και pro αποθνη-
σκων
21. — και¹
— και απεθανε
— και⁴
22. — και ελαβον αυτην
ζ pro επτα
* εσχατον pro εσχατη
< η γυνη α|πεθανεν, pro απε-
θανε και η γυνη
23. — ουν
αναστασι|
* ουν αυτω| τινος pro οταν
αναστωσι, τινος αυτων
ζ pro επτα
24. * αποκριθεις δε pro και απο-
κριθεις
πλανασθαι| .
25. γαμι|σκοντε,
+ οι ante αγγελοι
26. * ει pro οτι
εγειρσ|τε

- * ανεγνωκατε pro ανεγνωτε
 † μων|σεως
 < ο θσ λεγω| αυτω·
 — o ante θσ^{2, 3, 4}
27. — o ante θσ¹
 — θεος²
 — υμεις ουν
 πλανασθαι,|
28. * προελθων pro προσελθων
 * |ακουων pro ακουσας·
 † συνζητουντων
 * ιδω| pro ειδως
 < απεκριθη αυτοις,
 — πασων
29. * ειπεν pro ιησους απεκριθη
 — οτι
 * παντων πρωτη, pro πρωτη
 πασων των εντολων
 † ιστραηλ',
 — εις
30. αγαπησις
 — εντολη
31. * |ομοιως pro ομοια
 αγαπησις
 μιζων
32. < θσ εστιν
33. * κα το pro και²
 — και εξ ολης της ψυχης
 + σου post πλησιον
 * σε|αυτον, pro εαυτον
 πλιον
 — των bis
34. — αυτον¹
 + οτι post αντω,|
 βασειλιας
 < ετολμα αυτον ουκετι
 * επερωταν| pro επερωτησαι
35. — o ιησους
 * λεγει pro ελεγεν
 γραμματις
- o ante Xs
 36. — γαρ
 — τω ante πνι
 — τω ante αγιω,
 † |εκχθρους
 * υποκατω pro υποποδιον
37. — ουν
 * πως pro ποθεν
 — o
38. — αυτοις
 + ταις ante στολαις
39. διπνοις,
40. — τας ante οικειας
 — των ante χηρω|
 + |και ορφανων, post χηρω
 προφασι
 * οιτινες pro οντοι
 † λημψονται
 * περισσον pro περισσοτε-
 ρον
41. * εστως pro καθισας
 + παντας, post εθεωρι
 + τον ante χαλκον
43. — αυτου
 — οτι
 |πλιον
 — των βαλοντων
44. * περισσευμα|τος αυτων pro
 περισσευοντος αυτοις
 — παντα οσα ειχεν

CAPUT XIII

1. — ιδε
 ποταπε
2. — o ιησους
 + ωδε post |αφεθη
 * λιθον pro λιθω
 * αφε|θη ουδε διαλυθησεται.
 pro καταλυθη

- + και δια τριων ημερων αλλος αναστησetai ανευ χειρω· | ante καθημενου of verse 3.
3. * καθημενου δε pro και καθημενου ελεων * επηρωta| pro επηρωτων
4. * ειπον pro ειπε σημιον — παντα
5. < και αποκριθεις αυτοις ο ις βλεπεται
6. — γαρ + o ξs, post ειμει
7. ακουσηται θροεισθαι,
— γαρ
8. — γαρ |βασειλιαν
— και²
σισμοι
— και εσονται
— και⁴
- 8-9. — αρχαι ωδινων ταυτα.
βλεπετε δε υμεις εαυτους
9. * και δωσουσιν pro παραδωσουσι γαρ δαρησεσθ(ai)· | σταθησεσθαι
10. * πρωτον δε δει| pro δει πρωτον
11. * αγωσιν pro αγαγωσιν λαλησηται,
— μηδε μελετατε
† αν pro εαν
* εκεινο pro τουτο λαλειται,
εσται|
12. * αναστησο|ται pro επαναστησονται
13. εσεσθαι — ουτος
14. ειδηται| — το ρηθεν υπο δανιηλ του προφητου * στηκον pro εστος
15. οικειαν,
αρε <τι, post αυτον οικειας
16. αρε * τα| ιματια pro το ιματιον
17. — ταις²
18. προσευχεσθαι — η φυγη υμων
19. θλιψεις — κτισεως
20. — κυριος
21. ειδον bis * κs pro χριστος η * πιστευεται pro πιστευσητε
22. + πολλοι post γαρ σημια * πλαναν| pro αποπλαναν
23. — ιδον
24. † αλλα δωσι
25. + εκ ante τον ουρανου * πεσουντε, pro εσονται εκπιπτοντες — ai² * τοις ουρανοις| corr man 2 ex τω ουρανω man 1
26. * νεφελη| pro νεφελαις
27. — αυτον bis * επισυνστρεψουσιν pro επισυναξει + της ante γης|

- * ακρων ουρανων, pro ακρον
ουρανου
28. — ηδη
γινωσκεται
29. | ουτως
ειδητε
γει|νομενα,
30. + δε post αμην
* εως pro μεχρις ου
31. * παρελευσετε| pro παρελευ-
σονται
33. + δε| post βλεπεται
αγρυπνιτε
προσευχεσθαι,
+ ει μη ο πηρ και ο υιος post
γαρ,
κερος |
— εστιν
34. * ωσπερ γαρ pro ως
οι|κειαν
ενετιλατο
35. | γρηγοριται
οικειας
* μεσανυκτιο| pro μεσονυ-
κτιου
πρωει,
36. | εξεφνης
37. — λεγω
γρηγοριται,|
- CAPUT XIV
1. * | φαρισαιοι pro γραμματεις
— εν
* κρατησοντες|
| αποκτινωσιν,
3. οικεια|
* γυνη προσηλθειν pro ηλθε
γυνη
* πολυ|τιμου, pro πολυτελους
— κατα
4. + των μαθητων post τινες
— του μυρου
5. εδυ|νατο
— τουτο
+ το μυρον post πραθηναι
< δη|ναριων τ̄ pro τριακο-
σιων δηναριων
- * ενεβριμουντο pro ενεβρι-
μωντο
6. + αυτοις, post ειπεν
* κοπον pro κοπους
παρεχεται ·
+ γαρ post καλον
† ηργασατο
* εν εμοι, pro εις εμε
7. εχεται bis
* νιμων, pro εαντων
θεληται
δυνασθαι
* αυτοις pro αυτους
8. — αυτη
9. + οτι post υμιν|
— τουτο
10. + ιδου post |και
| ιβ| pro δωδεκα
* παρα|δοι pro παραδω
— αυτοις
11. εζητι
< αυτον ευκαι|ρως
* παραδοι · pro παραδω
13. * αποστιλας pro αποστελλει
< δυο post αυτου
— και²
| υπαγεται
+ εισελθο|των νιμων post και³
14. — και
† αν pro εαν
+ μου, post καταλυμα
* φαγο|μαι · pro φαγω
15. † αναγιον| pro ανωγεον

- ετοι|μασαται
 16. + ετοιμασαι| post εξηλθον
 17. ιβ, pro δωδεκα
 18. ¶ ante αμην
 † υμω pro υμων
 < με παρα|δωσει
 19. |λυπισθαι
 — και αλλος, μη τι εγω
 20. — εκ
 ιβ pro δωδεκα
 ενβαπτομενος
 21. + πα|ραδιδοτε ante υπαγει
 παραδιδοτε,
 — ην
 22. — αυτων
 — ο ιησους
 * εδιδον pro εδωκεν
 + αυτοις,| post ειπεν
 λαβεται
 — φαγετε
 — εστι
 23. * τοις| μαθηταις pro αυτοις
 24. — καινης
 * υπερ pro περι
 + εις αφεσιν αμαρτιων,| post
 εκχυ|νομενον
 25. — ουκετι
 † γε|νηματος
 26. ελεων,|
 27. ¶ * σκανδα|λισθησεσθαι (ε-
 σθαι in ras man 1, οντε
 prim scr)
 * τα προβατα σκορπισθη-
 σεται, pro διασκορπι-
 σθησεται τα προβατα
 28. + εκ νεκρων post με
 29. ¶ * αποκριθεις λεγει pro εφη
 < ει κ(αι)|
 † αλλ' (λι sup man 2)
 30. — σοι
- + συ post οτι
 — εν
 — η δις
 * με αρνηση, pro απαρνηση
 με
 31. * ο δε πετρος μαλ|λον περισ-
 σως ελεγεν, οτι pro ο δε
 εκ περισσου ελεγε μαλ-
 λον
 32. * εξερχονται pro ερχονται
 † |γεσσημανιν,
 καθεισατε
 33. + τον ante ιωαννην|
 * μετ αυτον, pro μεθ' εαντον
 εκθαμβισθαι|
 34. |μιναται
 γρηγορειται,|
 35. * την| γην pro της γης
 < |ινα post εστι
 36. + μον post πηρ
 + εστι| post σοι
 < τουτο απ εμου·|
 † αλλα
 38. γρηγορειται
 προσευ|χεσθαι
 εισελθηται
 πιρασμο·|
 40. * καταβαρο|μενοι, pro βε-
 βαρημενοι
 ηδισαν
 41. καθεινδεται
 — το ante λοιπον
 αναπαν|εσθαι
 + το τελος, ιδον post απεχει
 * |και pro ιδου
 παραδιδοτε
 42. εγειρεσθαι|
 43. ¶ — ευθεως
 — ων
 ιβ, pro δωδεκα

- των^{3, 4}
44. † συσημον
 < λεγων αυτοις,
 * αγαγεται pro απαγαγετε
45. + χαιρε| post λεγει,
 * ραββει, pro ραββι ραββι
46. — επ αυτον
 * εκρα|τουν pro εκρατησαν
47. * και εις pro εις δε
 * παρεστω|των pro παρεστη-
 κοτων
- την
 επεσεν|
 αφιλε|
48. † εξηλ|θατε
 συνλα|βειν
49. + των προφητων·| post γρα|-
 φαι
50. * τοτε pro και
 + οι μαθηται αυτου ante
 αφεντες
51. η|κολουθι
 — επι γυμνου
 * |οι δε νεανισκοι εκρατησαν
 αυτον, pro και κρατου-
 σιν αυτον οι νεανισκοι
53. + καιαφαν, post αρχιερεα
 * συνπο|ρευονται pro συνερ-
 χονται αυτω
 * οι² (ι sup tamen man 1)
54. * ηκολουθει pro ηκολουθη-
 σεν
 |συνκαθημενος
 — και³
 |θερμενομενος
55. † ηγρισκον·|
- 56—57. — και ισαι αι μαρτυριαι
 ... κατ³ αυτον
59. < ην ειση
60. — το
- ουκ αποκρινη ουδεν
 * |οτι pro τι
61. + και ante πα|λιν
 — ο αρχιερευς
 + εκ δευτερου post αυτον
 * ευλογημε|νου, pro ευλογη-
 του
62. + αποκριθεις post τις
 + αυτω,| post ειπεν
 ειμει·
 οψεσθαι
 < |εκ δεξιων καθημενον
 * της δυναμεως·| pro των νε-
 φελων
63. + ευθυς post αρχιερευς
 † διαρηξας|
 χειτωνας
64. + παντες post ηκουσατε
 * την| βλασφημιαν του στο-
 ματος αυτου pro της
 βλασφημιας
 < φαι|νεται ιμιν,
 * και pro οι δε
65. ενπτυειν
 περικαλυ|πτιν
 — αυτω²
 + νυν χε| τις εστιν ο πεσας
 σε, post προφητευσον
 υπηρετε
 * ελαμβανον, pro εβαλλον
66. — του¹
67. θερμενομενον
 * ησ·| pro ησθα
68. * ουτε pro ουκ
 † ουτε pro ουδε
 < συ τι
 * εις την| εξω αυλην, pro εξω
 εις το προαυλιον
 — και αλεκτωρ εφωνησε
69. — παλιν

70. * ηρνη|σατο, pro ηρνειτο
μεικρον
* περιε|στηκοτες pro παρε-
στωτες
— και γαρ γαλιλαιος ει, και η
λαλια σου ομοιαζει
71. λεγεται,
72. + ευθεως post και¹
* ανα|μνησθεις rho ανεμνη-
σθη
— δις
< |τρις με απαρυηση
— και³

CAPUT XV

1. πρωει
+ των ante γραμματεων
* απηγαγον,| pro απηγεγκαν
+ αυτον post παρεδωκαν
2. + λεγω| post πειλατος
— αυτω
3. + αυτος δε ου|δεν απεκρινατο,
post πολλα,
4. πειλατος
* επηρωτα pro επηρωτησεν
ειδε
< σου ποσα
* κατηγορου|σιν, pro κατα-
μαρτυρουσιν
5. πειλατον·|
6. + ιωθει ο ηγεμων post εορτην
* απολυ|ειν pro απελυεν
* ον pro ονπερ
7. * τοτε ο λεγομενος Βαρνα-
βας pro ο γενομενος
(error edit Oxon) Βα-
ραββας
* στασιαστων pro συστασι-
αστων
στασι

8. αιτισθαι|
— αει
9. πειλατος|
θελεται
10. * |ηδει pro εγινωσκε
* παρεδωκαν pro παραδεδω-
κεισαν
11. ανε|σισαν
† βαρ|ναβαν pro βαραββαν
12. ¶ πειλατος
— παλιν
— θελετε
* τον pro ον λεγετε
post των ιουδαιω| amissum
est unum folium ad
verba απ ανωθεν εως
κατω, XV, 38
39. * παρεστως pro ο παρεστη-
κως
— εξ εναντιας
* αυτω pro αυτον
— ουτω
40. — και²
* μαριαμ' pro μαρια¹
— τον¹
† ιωση| (ι sup man 2)
41. — αι bis
* διηκονουσαν| pro διηκο-
νουν
42. επι pro επει
43. * ελθων pro ηλθεν
† ιωσης pro ιωσηφ
* ο man 1, del man eadem
† αριμαθειας|
+ τον ante πειλατο|
44. πειλατος
* ηδη τεθυηκεν| pro παλαι
απεθανε
45. * παρα pro απο
† ιωση, pro ιωσηφ

46. + ευθεως ηνεγκεν, post σινδονα
 * εις την σινδονα pro τη σινδονη
 * ε|θηκεν pro κατεθηκεν
 μνημια
 + της ante πετρας,
 προσεκυλεισε|
 μνημιου,|
 47. * η ιωση| μηρ pro ιωση

CAPUT XVI

1. — τον²
 † κα pro και³
 * εισελθουσαι pro ελθουσαι
 αλιψωσιν
 2. — και λιαν
 πρωει
 * μια των σαββατων| pro
 της μιας σαββατων
 * μνημα ετι pro μνημειον
 ανατιλαντος|
 3. † |αποκυλιση pro αποκυλισει
 * απο pro εκ
 μνημιου,
 4. < σφοδρα μεγας,
 5. μνημιον
 * θεωρουσιν pro ειδον
 6. * |φοβεισθαι, οιδα γαρ οτι
 pro εκθαμβεισθε
 < τον ναζαρη|νον ζητιται
 * ειδετε εκει pro ιδε
 + αυτου εστιν post τοπος|
 7. † |αλλα
 + και post υπαγετε
 * ιδον προ|αγω pro προαγει
 |οφεσθαι
 8. * ακουσασαι εξηλθον και
 pro εξελθουσαι ταχυ
 μνημιου,

- * εσχεν γαρ pro ειχε δε
 * φοβοσ| pro τρομος
 9. πρωει
 — πρωτον
 * παρ pro αφ³
 10. — και κλαιουσι
 12. εφανερωθ[η ε]ν|
 13. * απηγγελον pro απηγγει-
 λαν
 14. — αυτοις
 * ιβ pro ενδεκα
 ω|νιδισεν
 + (post επιστευσαν,|) (14 a)|
 κακεινοι απελογουντε λεγον-
 τες, οτι ο| αιων ουτος της ανο-
 μιας και της απιστιας υπο
 τον σαταναν εστιν, ο μη εων
 τα υπο| των πνατων ακα-
 θαρτα, την αληθειαν| του θυ
 καταλαβεσθαι δυναμιν, (14
 b) δια| τουτο αποκαλυψον σου
 την δικαιοσυ|ην ηδη, εκει-
 νοι ελεγον τω χω, (14 c) και
 ο| χς εκεινοις προσελεγεν,
 οτι πεπληρω|ται ο ορος των
 ετων της εξουσιας του| σα-
 τανα, αλλα εγγιζει, αλλα
 δινα και υ|περ ων εγω αμαρ-
 τησαντων παρεδοθη| εις
 θανατον, ινα υποστρεψωσιν
 εις τη| αληθειαν και μηκετι
 αμαρτησωσιν|. ινα την εν
 τω ουρανω πνικην, και α|φ-
 θαρτον της δικαιοσυνης
 δοξαν| κληρονομησωσιν,
 15. * αλλα pro και ειπεν αυτοις
 16. * κατακριθεις, ου σωθησε-
 ται|. pro κατακριθησεται
 17. |σημια
 |δ[αι]μονια

- καίνες,

18. † βλαψη̄ |

19. ¶ — ουν
+ ἴσ χ́σ post κ́σ
† ανε|λημφθη
εκαθεισέ|

20. σημιων : >—
<· αμην· > non in textu sed
add man 1.

Subscr ευαγγελιον κατα μαρ-
κον man I.

Subscr man 5 (et 6 et 7)
¶ χριστε αγιε συ μετα του δου-
λου σου τιμοθεου ¶ (υ σου τιμο-
θεου ¶ in ras man 7; scr man 5
υ τ· · · · · ; man 6 υ του
· · · · ov); add man 6 και παν-
των των αυτου ¶

In sup marg legitur ἡλιοῦ
ναως man 8.

University of Michigan Studies

HUMANISTIC SERIES

Size, 22.7×15.2 cm. 8°. Bound in cloth

VOL. I. ROMAN HISTORICAL SOURCES AND INSTITUTIONS. Edited by Professor Henry A Sanders, University of Michigan. Pp. viii + 402. \$2.50 net.

CONTENTS

1. THE MYTH ABOUT TARPEIA: Professor Henry A. Sanders.
2. THE MOVEMENTS OF THE CHORUS CHANTING THE CARMEN SAECULARE: Professor Walter Dennison, Swarthmore College.
3. STUDIES IN THE LIVES OF ROMAN EMPRESSES, JULIA MAMAEA: Professor Mary Gilmore Williams, Mt. Holyoke College.
4. THE ATTITUDE OF DIO CASSIUS TOWARD EPIGRAPHIC SOURCES: Professor Duane Reed Stuart, Princeton University.
5. THE LOST EPITOME OF LIVY: Professor Henry A. Sanders.
6. THE PRINCIPALES OF THE EARLY EMPIRE: Professor Joseph H. Drake, University of Michigan.
7. CENTURIONS AS SUBSTITUTE COMMANDERS OF AUXILIARY CORPS: Professor George H. Allen, University of Cincinnati.

VOL. II. WORD FORMATION IN PROVENÇAL. By Dr. Edward L. Adams, University of Michigan. (*In Press.*)

VOL. III. LATIN PHILOLOGY. Edited by Professor Clarence Linton Meader, University of Michigan. Pp. viii + 290. \$2.00 net.

Parts Sold Separately in Paper Covers:

Part I. THE USE OF IDEM, IPSE AND WORDS OF RELATED MEANING. By Clarence L. Meader. Pp. 1-112. \$0.75.

Part II. A STUDY IN LATIN ABSTRACT SUBSTANTIVES. By Professor Manson A. Stewart, Yankton College. Pp. 113-78. \$0.40.

Part III. THE USE OF THE ADJECTIVE AS A SUBSTANTIVE IN THE DE RERUM NATURA OF LUCRETIUS. By Dr. Frederick T. Swan. Pp. 179-214. \$0.40.

Part IV. AUTOBIOGRAPHIC ELEMENTS IN LATIN INSCRIPTIONS. By Dr. Henry H. Armstrong, Princeton University. Pp. 215-86. \$0.40.

University of Michigan Studies—*Continued*

VOL. IV. ROMAN HISTORY AND MYTHOLOGY. Edited by Professor Henry A. Sanders. Pp. viii + 427. \$2.50 net.

Parts Sold Separately in Paper Covers:

Part I. STUDIES IN THE LIFE OF HELIOGABALUS. By Professor Orma Fitch Butler, Belmont College. Pp. 1-169. \$1.25 net.

Part II. THE MYTH OF HERCULES AT ROME. By Professor John G. Winter, University of Michigan. Pp. 171-273. \$0.50 net.

Part III. ROMAN LAW STUDIES IN LIVY. By Professor Alvin E. Evans, Washington State College. Pp. 275-354. \$0.40 net.

Part IV. REMINISCENCES OF ENNIUS IN SILIUS ITALICUS. By Dr. Loura B. Woodruff. Pp. 355-424. \$0.40 net.

Size, 28×18.5 cm. 4°.

VOL. VI. ATHENIAN LEKYTHOI WITH OUTLINE DRAWING IN GLAZE VARNISH ON A WHITE GROUND. By Arthur Fairbanks, Director of the Museum of Fine Arts, Boston. With 15 plates, and 57 illustrations in the text. Pp. x + 371. Bound in cloth. \$4.00 net.

VOL. VII. ATHENIAN LEKYTHOI WITH OUTLINE DRAWING IN DULL COLOR ON A WHITE GROUND, AND AN APPENDIX: ADDITIONAL LEKYTHOI WITH OUTLINE DRAWING IN GLAZE VARNISH ON A WHITE GROUND. By Arthur Fairbanks. Illustrated. (*In Press.*)

VOL. VIII. THE OLD TESTAMENT MANUSCRIPTS IN THE FREER COLLECTION. By Professor Henry A. Sanders, University of Michigan.

Part I. THE WASHINGTON MANUSCRIPT OF DEUTERONOMY AND JOSHUA. With 3 folding plates of pages of the Manuscript in facsimile. Pp. vi + 104. Paper covers. \$1.00.

Part II. THE WASHINGTON MANUSCRIPT OF THE PSALMS. (*In Preparation.*)

VOL. IX. THE NEW TESTAMENT MANUSCRIPTS IN THE FREER COLLECTION. By Professor Henry A. Sanders, University of Michigan.

Part I. THE WASHINGTON MANUSCRIPT OF THE FOUR GOSPELS. With 5 plates. Pp. viii + 247. Paper covers. \$2.00.

Part II. THE WASHINGTON FRAGMENTS OF THE EPISTLES OF PAUL. (*In Preparation.*)

VOL. X. THE COPTIC MANUSCRIPTS IN THE FREER COLLECTION. By Professor William H. Worrell, Hartford Theological Seminary. (*In Preparation.*)

University of Michigan Studies—Continued

VOL. XI. CONTRIBUTIONS TO THE HISTORY OF SCIENCE. Edited by Francis W. Kelsey.

Part I. ROBERT OF CHESTER'S LATIN TRANSLATION OF THE ALGEBRA OF AL-KHOWARIZMI. With an Introduction, Critical Text, and an English Version. By Professor Louis C. Karpinski, University of Michigan. (*In Press.*)

Part II. THE PRODROMUS OF NICHOLAS STENO'S LATIN DISSERTATION ON A SOLID BODY ENCLOSED BY NATURAL PROCESS WITHIN A SOLID. Translated into English by Professor John G. Winter, University of Michigan. With an Introduction by Professor William H. Hobbs. (*In Press.*)

VOL. XII. STUDIES IN BYZANTINE ART.

Part I. BYZANTINE PAINTINGS IN THE FREER COLLECTION. By Professor Charles R. Morey, Princeton University. (*In Preparation.*)

Part II. A BYZANTINE GOLD TREASURE. By Professor Walter Dennison, Swarthmore College. (*In Preparation.*)

VOL. XIII. DOCUMENTS FROM THE CAIRO GENIZAH IN THE FREER COLLECTION. Text, with Translation and an Introduction by Professor Richard Gottheil, Columbia University. (*In Preparation.*)

University of Michigan Publications HUMANISTIC PAPERS

Size, 22.7×15.2 cm. 8°. Bound in cloth

LATIN AND GREEK IN AMERICAN EDUCATION, WITH SYMPOSIA ON THE VALUE OF HUMANISTIC STUDIES. Edited by Francis W. Kelsey. Pp. x+396. \$1.50.

CONTENTS

THE PRESENT POSITION OF LATIN AND GREEK, THE VALUE OF LATIN AND GREEK AS EDUCATIONAL INSTRUMENTS, THE NATURE OF CULTURE STUDIES.

SYMPOSIA ON THE VALUE OF HUMANISTIC, PARTICULARLY CLASSICAL, STUDIES AS A PREPARATION FOR THE STUDY OF MEDICINE, ENGINEERING, LAW AND THEOLOGY.

A SYMPOSIUM ON THE VALUE OF HUMANISTIC, PARTICULARLY CLASSICAL, STUDIES AS A TRAINING FOR MEN OF AFFAIRS.

A SYMPOSIUM ON THE CLASSICS AND THE NEW EDUCATION.

A SYMPOSIUM ON THE DOCTRINE OF FORMAL DISCIPLINE IN THE LIGHT OF CONTEMPORARY PSYCHOLOGY.

THE MACMILLAN COMPANY

Publishers 64-66 Fifth Avenue New York

COMPLETE IN ONE VOLUME

A COMMENTARY

ON

THE HOLY BIBLE

BY VARIOUS WRITERS

EDITED BY

THE REV. J. R. DUMMELLOW, M.A.

QUEEN'S COLLEGE, CAMBRIDGE

WITH GENERAL ARTICLES AND MAPS

THIS ONE-VOLUME BIBLE COMMENTARY dealing with the Sacred Scriptures in their entirety has been specially written to meet the requirements of the general reader of every denomination. It contains Introductions and explanatory Notes to every Book of the Bible, together with a series of Articles of general interest.

The Commentary is the work of some of the best Biblical Scholars of the present day, both English and American, and issued in convenient form, is the *only One-Volume Commentary of the entire Bible* published at a reasonable price which brings it within the reach of every one.

AMONG CONTRIBUTORS DEALING WITH THE OLD TESTAMENT:

- AYLES, Rev. H. H. B., D.D., Rector of Barrow, Suffolk.
CURTIS, E. L., Ph.D., D.D., Professor of Hebrew Language and Literature, Yale Divinity School.
DAVISON, Rev. W. T., D.D., Professor of Theology, Richmond, Surrey.
DUMMELLOW, Rev. J. R., General Editor.
*EDIE, Rev. W., M.A., B.D., formerly Examiner for the Degree of B.D., St. Andrews.
GREEN, Rev. E. T., M.A., Professor of Hebrew, St. David's College, Lampeter.
JORDAN, Rev. W. G., B.A., D.D., Professor of OT. Criticism, Queen's University, Ontario.
KENNETT, Rev. Canon R., B.D., Regius Professor of Hebrew, Cambridge.
KENT, C. F., Ph.D., Professor of Biblical History and Literature, Yale University.
LOFTHOUSE, Rev. W. F., M.A., Professor of OT. Languages and Philosophy, Handsworth College, Birmingham.
MCFADYEN, Rev. J. E., M.A., Professor of OT. Literature and Exegesis, Knox College, Toronto.
*MOULTON, Rev. W. J., M.A., Professor of OT. Languages and Philosophy, Headingly College, Leeds.
PATON, Rev. L. B., D.D., Professor of OT. Exegesis, Hartford Seminary, Conn.
*PATRICK, Rev. J., B.D., B.Sc., formerly Examiner for Degrees in Divinity, St. Andrews.
*RAGG, Rev. Canon L., M.A., Sometime Warden of the Bishop's Hostel, Lincoln.
ROBINSON, G. L., Ph.D., Professor of OT. Literature and Exegesis, McCormick Theological Seminary, Chicago.
SANDERS, F. K., Ph.D., President of Washburn College, Topeka, Kansas.
*STOTT, Rev. G. G., M.A., B.D., Examiner for Degrees in Hebrew and Theology, St. Andrews.
STREANE, Rev. A. W., D.D., Fellow of Corpus Christi College, Cambridge.
*TAYLOR, Rev. J., Litt.D., Vicar of Winchcombe.
WADE, Rev. G. W., D.D., Professor and Senior Tutor, St. David's College, Lampeter.
WELCH, Rev. A., B.D., Glasgow.
WOODS, Rev. F. H., B.D., Rector of Bainton, York; Sometime Fellow and Tutor, St. John's College, Oxford.

ARTICLES:

- CONDER, Colonel, R.E., D.C.L., LL.D.
FREW, Rev. D., B.D., formerly Black Theological Fellow, Glasgow University.
PATERSON-SMYTH, Rev. J., LL.D., Litt.D., Rector of St. George's, Montreal.
PULLAN, Rev. L., M.A., Fellow and Tutor, St. John's College, Oxford.

And other Contributors marked thus * in preceding list.

Cloth	Medium 8vo	\$2.50 net	Postpaid, \$2.82
-------	------------	------------	------------------

THE MACMILLAN COMPANY
64-66 FIFTH AVENUE NEW YORK

THE MODERN READER'S BIBLE

THE SACRED SCRIPTURES PRESENTED IN MODERN LITERARY FORM
EDITED WITH INTRODUCTIONS AND NOTES

By RICHARD G. MOULTON, M.A., PH.D.

COMPLETE in one volume, octavo, about 1750 pages, printed in clear type on specially imported paper, and attractively bound in cloth or leather, with gilt top and title. The text used is based on the Revision; the chapter and verse numerals of the King James Version are noted in figures in the margin, facilitating reference.

The methods by which modern typography enables any writing to speak for itself most clearly and completely have been studied carefully and applied with uncommon good sense.

To very many the Bible's tremendous value as the most vital literature of the world is only appreciated when the printer's art turns the inchoate and perplexing text into a library of clearly classified literature, each lyric, each elegy, each dramatic interlude, each purely narrative digression, each collection of aphorisms, and each interchange of speech being expressed to the eye in the form common to modern book printing.

COMMENTS

"From the literary point of view the famous 'Modern Reader's Bible' is indispensable to every one not an expert in holy writ." — *Chicago Evening Post*.

"It is a wonderful liberation and illumination for the reader who has never known anything but chapter and verse. We can imagine nothing better calculated to awaken interest in the Scriptures than a fresh reading of them in the form prepared by Dr. Moulton." — *Church Standard*.

"A well-nigh epoch-making contribution to the growth of the living word of God." — *Congregationalist*.

"It is a simply invaluable book." — *The Record of Christian Work*.

PRICES

Olive green cloth, gilt top, \$2 net; by mail, **\$2.17**

Full limp Morocco, round corners and full gilt edges, \$5 net; by mail, **\$5.17**

THE MACMILLAN COMPANY
PUBLISHERS, 64-66 FIFTH AVE., NEW YORK

BS2551.F7 S3
Sanders, Henry Arthur, 1868-
The Washington manuscript of the four G

8658

BS
2551
F7
S3

8658

Sanders, Henry A
The Washington Manu-
script of the Four
Gospels

DATE DUE JY 6 70 BORROWER'S NAME

Sanders,
The Washington ...
c1

LIBRARY
SOUTHERN CALIFORNIA SCHOOL
OF THEOLOGY
CLAREMONT, CALIF.

